



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VI.

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SAN FRANCISCO, CAL., SATURDAY, JULY 14, 1888.

{TERMS (In Advance) \$5.00 per annum;
\$1.00 for six months.

NO. 26.

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GEMS OF THOUGHT.

Show is not substance; realities govern wise men.

To a gentleman, every woman is a lady in right of her sex.—*Bulwer.*

Industry has annexed thereto the fairest fruits and the richest rewards.—*Barrow.*

Sometimes a noble failure serves the world as faithfully as a distinguished success.—*Dowden.*

When the forenoons of life are wasted, there is not much hope of a peaceful and fruitful evening.

The living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days.—*T. L. Cuyler.*

Honor to him who, self-complete, alone, Carves to the grave one pathway all his own, And, heeding naught that men may think or say, Asks but his soul if doubtful of the way.
—*Sir E. B. Lytton.*

What is liberty without wisdom and virtue? It is the greatest of all possible evils, for it is folly, vice and madness, without tuition or restraint.—*Edmund Burke.*

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say No, and it will be of more use to you than to be able to read Latin.—*Spurgeon.*

In the depths of the sea the water is still; the heaviest grief is borne in silence; the deepest love flows through the eye and touch; the most impressive preacher at the funeral is the silent one whose lips are cold.

On all hands of us there is the announcement, audible enough to those who have ears to hear, that the old empire of routine is ended, and that to say a thing has long been is no reason for it continuing to be.—*Carlyle.*

You have a fixed income of physical energy. Your pluck is mental force. The two together accomplish the finest results of which human nature is capable. The bodily powers are the treasure house in which nature deposits your wealth.

One of the best rules in conversation is, never say a thing which any of the company can reasonably wish we had left unsaid; nor can there well be anything more contrary to the end for which people meet together, than to part unsatisfied with each other or themselves.

The delights of thought, of truth, of work, and of well-doing, will not descend upon us like the dew upon the flower without effort of our own. Labor, perseverance, self-denial, fortitude, watchfulness, are the elements out of which this kind of joy is formed.

It is an old saying that charity begins at home, but this is no reason it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even ally, in which he lives, but he should have a generous feeling for the welfare of the whole.—*Cumberland.*

[Written for the Golden Gate.]

Spiritual Harmony.

BY J. W. MACKIE.

Once on a clear, starlight night, when the constellations Orion and the Pleiades, the stars Aldebaran, Sirius, and the hosts of heaven emulated each other in making the celestial scene gloriously wonderful and beautiful, two brothers were walking together, both intently staring at the mystic scene. One at last remarked, "I wish that sky was a meadow, and it all belonged to me."

"And I," said his brother, "wish all the stars were cattle, and they belonged to me." "And where would you put your cattle?" "Why, in your meadow, of course." "That is, if I should let you."

"You are not man enough to hinder me." "Ain't I?"

So a deadly feud was established between brothers, whose speculative greed and sordid views prevented their seeing the beauties of the sky, and the wondrous lessons of harmony written thereon.

In a similar manner two branches of our spiritual forces are in danger of being diverted from the lessons of harmony and unity contained in their respective views of the same subject, the same Infinity above and around them, the same Infinity within them; the Spiritualists and the Theosophists.

Spiritualism, as demonstrating the reality of spirit existence, is surely glory enough for any philosophy. Inferentially, no doubt, its sphere extends much further, into fields of deepest thought and boldest speculation. Nevertheless, its special field of labor, its sphere of usefulness, will, I believe, consist in demonstrating the fact of spirit existence by spirit return.

Mary F. Davis in "Danger Signals" gives the following credo of Spiritualism:

1st, That man has a spirit. 2d, That this spirit lives after death. 3d, That it can hold intercourse with human beings on earth.

"True Spiritualists agree on these three unwritten articles of faith, but in regard to everything else are free to form their own opinions."

And yet her little book was sent into the world as a warning against the coming Theosophy, as not belonging "to the faith once delivered to the saints," as if Spiritualists were not at liberty to form their own opinions of Theosophy, or magic, or anything else.

Theosophists disturb the harmonies when they assume to be on higher grounds, when they clothe themselves with pharisaical robes of pretension and bombastic power. True Theosophy is humble and unpretentious in its possessor and works not for the power to accomplish wonders. Soul power is simply the result of a spiritual life, the evidence of having conformed to the laws of spirit life, of being in harmony with the universal spirit; whereas pride and pretension are the evidence of the absence of theosophic discipline. A Spiritualist may be a Theosophist, and not be aware of the fact; nay, a materialist may live in such close conformity to spiritual laws that the evidences of the theosophic or soul power may be readily seen.

So far as Spiritualism is concerned, I may be a Christian, an atheist, a Buddhist, or an agnostic in everything but the fact of spirit return. So far as Theosophy is concerned, I can believe in any form of religion, or discard all forms. I may believe in Modern Spiritualism, or ancient paganism, but if my soul has been so quickened, has so "seen the light," that it has stood face to face with itself, then to my soul there is no authority but the soul itself, the divine power which leads us into all truth. Neither in Jerusalem nor Mount Gerizim; neither the Rochester knockings nor Indian Mahatmas, nor any mystic circle or individual in Boston, Madras, or San Francisco, has fettered the free soul that hath seen the light.

There is such a change in human experience; just as one little glance from a loving eye will suddenly change a young man of slovenly gait and uncouth deportment into a gallant with sprightly manners and exquisite tastes, transforming every object in his world into something more beautiful than ever it was before; just as a sentence or a word may produce "a change of heart" in the religious man. These changes are real, even though the

glancing eye belong to a deceitful syren, or the religious form or idea be a tissue of falsehoods and superstition; nor will the lover ever be again what he was before, nor will the religionist. So illumination of the inner senses is real; intuition stands on higher ground, and the illuminated feels the truth he has been searching for, like the "superior condition" of A. J. Davis. It means being awakened to the importance of one's own soul in its past condition and progress, its present duties and future destiny. Having reached this condition, it is no longer necessary to search for evidences of our soul's existence either now or hereafter, or being altogether dependent upon spirit communication for faith and hope and spiritual food. It is the soul's Declaration of Independence.

I have misunderstood Spiritualism, if it has not encouraged its disciples to expect a development of this kind, to live for it, and to enjoy to its very fullest when once acquired, and not to be continually repeating the alphabet of spiritual experience in circles, etc. But I do not infer from this that to so live it is necessary to discard Spiritualism, or to cease to seek communion with the spirits gone before us. Real communion will in fact be established, for the spiritual in spirit life finding the spiritual in earth life will be lovingly attracted thereto, and the interblending will result in good words and works, and carrying forward the reformatory movement so dear to all true souls embodied or disembodied.

Theosophy has suffered in public estimate by the mistake that some have made in accepting a love of wonder working for theosophy. No doubt theosophy teaches and history exemplifies that a strict spiritual life devoted to self sacrifice for the good of others will result in certain spiritual powers similar to those mentioned in I. Cor., xii., but the true theosophist does not labor for these powers, but, as I have already said, accepts them as evidences of having been in harmony with spiritual law, the result of the charity of I. Cor., xiii.

I have little sympathy for the tomfoolery which masquerades as either Spiritualism or Theosophy. I do not think that because I believe that spirits communicate occasionally through mediums that I am under any logical obligation to endorse as real all the cabinet mysteries and materialization pretences and the myriad frauds which pass through the free and easy doors of Spiritualism. Nor am I as a theosophic aspirant to be held responsible for what may be taught, practiced or pretended in India, New York, San Francisco, or anywhere. Nor will I cease to be a Spiritualist because Theosophy is condemned as a heresy by Spiritualists.

I see in Theosophy a wave from the spirit world to raise the spiritual platform higher, to startle Spiritualists from sleep, to infuse into the spirits, the workings of a pure religion—to spiritualize Spiritualism. For Spiritualists, having had to fight hand to hand with the crude and fossilized theologies which opposed them, have come to look upon a spiritual religion as something to be dreaded; whereas from such religion only can true freedom come.

Since the advent of Spiritualism see how many reform movements have been inaugurated, and I think it would astonish even Spiritualists if the veil be raised and the facts revealed as to how much Spiritualism has had to do with, not only beginning, but in carrying on these movements.

The same power which has been working through Spiritualism is working through Theosophy for the same end. All the great moral reforms, the great labor movements, everything which has been agitating the mind of thinkers during the past twenty years, I believe to have emanated from the great world of thought, the world of spirit. Looking at everything in this light, I look for a religious reformation which will take possession of the rule of the world, and bring nearer fulfillment the dreams of Judaic prophets, and give labor reformers and socialists little more to ask for.

I hope nobody will dream, however, that by introducing "God" into the Constitution this will be accomplished; for the kingdom or republic of righteousness can only find its true place in the hearts of men and women. No, all this must be brought about by spiritualizing Spiritualism which is Theosophy.

TULARE, July 1, 1888.

THE NEW SALVATION.

By the Controls of J. J. Morse, Delivered at the State Camp-Meeting, Oakland, California, Sunday Evening, June 24, 1888.

[Reported for the Golden Gate by G. H. Hawes.]

The avowed object of every system of philosophy or faith is to make the world better, and every new candidate for religious or philosophical consideration claims to be in a better condition to effect this most desirable result than all that have gone before, consequently you will naturally expect that Modern Spiritualism, the last candidate for entrance into the realms of philosophy and morals—not to say religion—sets out with the stupendous claim of being better able than all preceding systems to elevate human life, and place mankind on a loftier pedestal than ever it has stood upon before.

The old styles of religion you have been familiar with. For hundreds of years past people in Christian countries have labored earnestly and zealously, without doubt, sometimes with more zeal than discretion or wisdom—to effect what they aimed at, with what success you may be better able to judge from your observation, than perhaps we should care to state. The plan and purpose, by which religion, as a general process, endeavors to elevate and exalt humanity is that good, old-fashioned plan denominated "salvation," and it is supposed that through the merits of a certain celebrated personage, whom some suppose to have been the very God himself incarnated in human flesh, the sins, the sorrow and the weakness of human life, individually and collectively, may ultimately be atoned for, and the sacrifice that it is said that this particular personage made, who in His dying took upon Himself the sins of all the world, have opened up for those who believe on it and Him a way for salvation, and an ultimate entrance into the abodes of bliss, which can not be attained by any other method. Man or myth, the fact remains that Jesus, the Savior, the drama of Calvary, and all the circumstances of that strange life, have wrung tears from hearts for eighteen hundred years, has been a theme upon which poets and teachers have loved to dwell upon for ages past, and it is still asserted that this alleged divine drama represents the true and only methods whereby the Almighty Providence could wipe away the sin-stains of human life, the sorrows and the cares of poor mortality, and purge the human race from those sad inheritances it is said to have carried with it from the days of Eden downward.

The old salvation has been proclaimed from pulpits from one end of Christendom to the other for ages past, and yet in spite of the assumption that it is supposed to be the presentation of the living truths of God, and comes straight from the divine heart and mind itself, the world continues sick and sorrowful still, and there are sin-stained hearts and tear-stained faces; there is crime, and vice, and misery without measure, and seemingly beyond the possibility of removal. We may ask, *Mene, Mene, Tekel Upharsin?* Art thou weighed in the balance and found wanting, thou old salvation? Hast thou wand lost its power in being waved over the vices of humanity, producing no effect thereon? Sad, indeed, in spite of the fact that the world is growing intellectually and morally and physically better, there still goes forth from orthodox pulpits the cry that humanity is rushing headlong to spiritual destruction, and the world remains heedless and dead to the voices crying in the wilderness of its follies.

We do not underrate what has been done, nor are we thankless for the good, true and noble lives the world wide over. But the world is coming now to this position, that it must ask itself if, after eighteen hundred years of effort, has the old salvation accomplished all that those who trust upon its efficacy desire to see produced. We will not answer that question. We will leave it to your good sense and reason in the light of the times. But we will place before you, in contrast to the old salvation, the subject of our lecture on this occasion, "A New Salvation;" a new salvation that the world is needing, and yet withal it is an old salvation; a salvation, it seems to us, that in its efficacy and pure results will benefit the

world a great deal more than the old salvation, for it is a salvation without money and without price, without limit to authority, race or color, a salvation that pertains to the whole race. When understood and put into operation, and properly applied, the advancement of the race is an assurance beyond all question. This New Salvation bears the name of Modern Spiritualism!

Now, what does the world want saving from? From a blazing hell beyond the grave? Or does it want saving from those smoking, tuming, blazing hells on this side of the grave? You can take your chances with the brimstone on the other side, but can you afford to take your chances with the vice and misery here? You can trust the Almighty Providence of God to straighten all your theological tangles when you have cast off your mortal robes, but it is your duty to straighten your social and national troubles while here on earth. You may hope for a brighter and better kingdom in the country beyond the skies; you may feel that you are going to join the choral services over there, and be one with those in that higher state, but in the name of truth and humanity, why not believe in something of a heaven here on earth, and make your men and women into angels of humanity here and now?

The salvation that the world needs, then, is a salvation from all that afflicts it now; not a salvation from things that may or may not be beyond you.

Now, every good and earnest minister who weekly preaches to you the gospel of fire and brimstone, knows no more about hell and its devils than you do. When you say to him, "Good sir, what do you know about this dreadful pit?" he solemnly shakes his head, elevates his eyes in pious horror, and says, "It is the Lord's will." The Lord has nothing to do with it; the Lord was never the architect of hell; the Lord never conceived the idea of blasting humanity forever. If you would only think of it for a moment, He has taken too much time and trouble to make a human soul to spoil it after He has accomplished the work. The great world has been turning round and round for millions of years, and ages have been consumed in the preparation of the earth for the abode of man; through all the great epochs the world has labored like a thing of life and beauty to weave the various forms of life, and it has taken too long to bring forth human life to strike out the pattern of the divine humanity; God has taken too long to make you what you are that you should be damned in a second.

Then what does the world need saving from? It needs saving from every damning doctrine that dulls the sight of human eyes and prevents you seeing good in the things beneath your feet, the clouds above your head, the birds carolling in the air, the brother and sister by your side. The world needs saving from all that belittles your judgment, drives your good out of sight, and gives you a cold and cheerless dread of what may be beyond it all.

How shall this be? Well, it seems to us, good friends, the better opinion you have of individual humanity, the more of nobility you will impart to the human race. You have only to tell people that they are very bad, that they are fools, that they are outcasts, and if you repeat this long enough and often enough, they will end up in just what you are telling them they are. You will take the heart out of them, and they will have no reliance upon themselves.

You need to be saved from this. You need to be saved from a bad opinion of yourself. It is very simple, we admit, this first step of the new salvation. Your thoughts make your lives; they tinge your actions; they govern and make you what you are. Just as mean as you think yourself to be, so will you regard your neighbors. Therefore, the new salvation says that a man should think he is the son of God, an angel of the Lord, wherever he is.

But this is all very well as a general proposition; there is a great deal of very excellent talk presented to the world from all quarters, but when you bring it down to a practical basis, what does it amount to? The glory of a Summer's day that departs in the darkness of the night. We need to bring glittering generalities down to practical application; we need to bring the beauty of oratory, the glory of elo-

(Continued on Third Page.)

Karma and Nirvana.

[The following discourses were given in person by Mr. Mohini, an educated, high cast Brahmin and Buddhist, in the parlors of A. T. Sinnett, of London, author of the "Occult World" and "Esoteric Buddhism." The company were assembled for social enjoyment, as well as to gain information in regard to doctrines attributed to Theosophy. Much was given in answers to questions. This occurred several years ago, but may be of interest to many who wish to learn, at first hand, what the doctrine really are. Such is the difference between mental development of Eastern and Western nations, that what seems undoubted truth to the former is difficult of comprehension to the latter. All European writers come to directly opposite conclusions as to the significance of Nirvana, some thinking it means a condition of bliss; others maintaining that it means utter annihilation.]

Theosophy is the science of the soul, and I employ the word soul here to signify an individual, intelligent being, which is, as I hope to demonstrate to you, capable of an active existence independent of physical connection. It is meant to designate that which is conscious of acting, of thinking and willing—the words soul, mind and spirit—are synonymous. It is memory, it is imagination, it is understanding, and it is will; all these separate faculties are the properties of one being; amidst the diversity of our thoughts we are conscious of this one identity. The mind is capable of acting independently of the body—that is admitted by your scientific men; therefore the mind may exist without the body. I have thought it right to make these few remarks preparatory to the further development of my subject.

You have heard of the miracles of Mohammed, you have been told of the wonders of Buddha, and you have read of the divine powers of your Christ. They were men of the purest lives; they were adepts who had attained the highest gifts of the occult science of which I speak. The natural laws which govern the earth change not; the energy derived from the sun, whom the Persians worshipped, is their motive power. These laws are changeless and for ever through centuries of time. Part of this energy we intercept; we use the winds and the currents of air; we absorb the electricity that is around us and assimilate it in our own bodies, thereby forming our individual aura, and by its aid throwing into material form the projects our minds have conceived. I speak of Koot-Hoomi and I speak of him with reverence; he is one of the Mahatma Brothers. It is possible he may be here with us to-night in his astral body, though his corporeal body is lying in the tomb in Tibet. To be a Mahatma it is necessary to go through a severe and arduous training in order to fit the aspirant for the greater life which lies beyond. Such aspirants or candidates are known as chelas. I am in the second year of my chelaship. I have three more years to study and to wait. Even then it is possible I may not attain the desire of my soul. One must be flawless and that is difficult—hard even in India, where the silent communion with nature helps one to throw away the selfish passions of the body, but harder still in this, your England, where the pleasures of life tempt the wavering on every side. And yet too much solitude is injurious. It is by our activity that our faculties are preserved as well as developed. Neither should we debar all natural pleasures of life. It is the excess of the passions and the abuse of degrading instincts that are so fatal to the elevation of the soul. Is it not pitiful to think that the body can, like some great coarse animal, drag down the beautiful white soul, the attribute that makes us half divine, dragging it down into its terrible fastnesses as an ape might crush with grinning malignity the life from an imprisoned dove? Many think it is easy to acquire the mysteries of the brotherhood, and when they fail blame fate. If the thistle has no leaves is the spring to be blamed, or the sun if bats fly not by day, or the cloud if no drop of rain fall not into the cuckoo's beak? So blame not fate; not so will thou change thy paths. God not aside from wisdom, then shall fire become as water and the sea as a well, Meru shall be a hillock and the lion as gazelle, poison shall be sweet as nectar and serpents a crown of flowers.

ENDLESS REST IN NIRVANA.

Mr. Mohini paused and took a draught of water, Mr. Sinnett at the time putting a small slip of paper into his hand, which the speaker read before turning his brilliant eyes again upon his audience. "It is the desire of some present that I should explain the state of Karma and Nirvana. I will do so in my own way and trust to make myself understood; it is difficult sometimes to control language." Two or three congratulatory murmurs were heard, and Mme. Blavatsky said, a little impatiently, "That's right; ask him questions. He tells nothing unless he is perpetually asked." Mr. Mohini smiled upon her and resumed: "When we leave this earth we do not die; there is no such thing as death; what you call death is but the Great Unveiler. There is no such thing as annihilation; our bodies are but envelopes, or better, the body is the temple of the soul, and when that temple undergoes destruction the soul leaves it behind as so much gross material and enters another."

"Karma means the soul in a new starting point. We are new souls, yet not the less are past lives now living on in ours, and we in a sense take up their accounts with moral and natural laws where they left them. Karma means the

continuity of the human race, an endless succession of births, a perpetual productivity of moral causes. Nirvana is the extinction of the lamp of exertion, but it is not annihilation. Nirvana is the highest good, the further shore, the port beyond the ocean of pain; an object of supreme desire. It is beyond all things the world of rest, and is endless and glorious. One of your Oriental scholars has written: 'Buddhism has swept a third of mankind into its wide, open arms of brotherhood, and yet while admitting its truth, I am not here to rejoice. I do not come to entreat the people to accept our brotherhood. It is not for us to go to them, but for them to come to us. Mr. Sinnett has sought to convince the world of the beautiful truths contained in his books. He has sought to convince you, not I, for I know, and he has had his motive impugned and his assertions ridiculed by captious critics, whose mockery is their bread and whose lives are in the news of the world.' Of what use can the news of a country be to a frog in a well; the flower that is out of reach is dedicated to God. To those among you who are anxious to learn more, I would ask you to read the books of the Rig-Veda. It is the oldest authority for the religion and social institutions of the Hindus, and has been translated from the Sanskrit by Prof. Max Muller. Another work that might be read with interest is the 'Doctrine of the Immortality of the Soul,' by Kardec. I have found it difficult in so short a time to tell as much as I could have desired concerning Theosophy and its wonderful gifts to those who have become worthy of receiving them, but the difficulties in the way have not deterred me. Blavatsky or Colonel Olcott or our host, Mr. Sinnett, from acquiring much that has benefited them, and through them, others. I will say what we all feel to be true, that the light of a more splendid day is now dawning upon the world of men."

SOME CURIOUS QUESTIONS ANSWERED.

They are partly answers to questions, and, therefore, can be best presented in that form, remembering that it is Mr. Mohini who answers:

QUESTION.—Is there not a limit to the amount of differentiated energy which we call life, that can exist at any time on earth?

ANSWER.—It is true that during a given period there is a limit to the amount of life force that can be utilized on any particular planet, though the whole amount is unlimited. A Mahatma certainly has more life force than an ordinary human being, and there is a limit to the number of Mahatmas that can exist at any one point of time. Whenever the population of the earth is on the increase, the number of Mahatmas is on the decrease. The population of the earth is greater during periods of spiritual depression than during the periods of spiritual activity. The number of Mahatmas bears an inverse ratio to the earth's population. Ancient Indian writings tell us that Brahmins, who led the lives of householders, had to give up married life after the birth of one child.

Q.—What is the relation between Karma and heredity?

A.—We say that heredity gives a person character, but heredity itself is governed by Karma. It will simplify matters to preface the next statement by stating that Theosophists use the word "monad" to indicate a particle of life matter, infinitesimally small and impossible to kill. Scientists use the term "molecule," which means the same thing.

Q.—What is the nature of Karma that determines sex?

A.—It is absolutely necessary for each monad before it can be perfect, so far as perfection is possible, to pass through incarnations in the male as well as in the female sex. The principal cause of determining sex is the cultivation of abstract thinking. The difference between a man and a woman is that the man has more capacity for abstract and the woman for concrete thought. All Karma which has the tendency to produce one or the other of these capacities determines sex.

Q.—Can a monad attain the highest perfection in any round without incarnating in both sexes?

A.—No. When a person cultivates a certain expansiveness of mind, he can not by so doing transcend the average of the human race unless he is an adept. He must on reaching that point return and re-incarnate as a woman.

According to the theosophical doctrine an "adept" is a perfect disciple. When a person is an adept there is no Karma for him, because he has perfectly assimilated himself with nature and is only a bundle of forces, colorless of personal desires, with pleasure or displeasure. Mr. Mohini in his address defined "Theosophy" to mean "the science of the soul" (psychology in fact); that may be the poetical rendering, literally it is "the wisdom of knowledge of God." Theos, God; Sophos, wisdom.

THE THEOSOPHIST'S HEAVEN.

It is difficult to obtain from Theosophists any very clear notion of what they mean by Nirvana, but it would appear that after a person has died several times and been incorporated with other newly born creatures, he at last becomes so thoroughly purified and cleansed by the various trials and troubles that await him in earth-life that finally he is rewarded by a never-ending and blissful rest in Nirvana, "the port beyond the ocean of pain, the world of rest that is endless and glorious."

From the Sun Angel Order of Light.
[Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the Heavens, to the children of the Order of Light in Earth Land, through the Scribe of the Order, Mrs. E. S. Fox.]

Children, to whom Saidie ever comes with messages of love, and words of wisdom, that your real selves, your higher, better natures, may be unfolded, enlightened, to you has been given the light which is to be the great illuminator of the whole race. A sun has risen over the eastern hills; the glory thereof will yet illumine the whole earth. Through you, who accept in all its exalted purity the teachings of the higher angels, making them the rule of your life in its outward expression, to those who, through you, catch the rays of the sun center, letting them fall with their illuminating power over heart and brain, come the silent benedictions of the angels in waves of peace, which sweep o'er the soul, carrying before it the debris of false teaching, with its attendant influences of unrest and discord, ever onward toward the sea of oblivion, whose waters are dark, and over which spans no arch of hope, nor ever gleams one ray of light.

Saidie's heart is made light by the sentiments of love and appreciation sent to her from the heart and brain of her receptive children. To those whose way has been made light, whose pathway has been made more smooth, by means of the love-light their guardians have been able to give, Saidie gives an added blessing; for many there are who have been led into the open door of the sacred temple by the repeated calls of those who minister to them from the fullness of their own souls, those whose lives and hearts are replete with happiness, who see their own, as earthly pilgrims wandering in the land of their incarnations, shrouded in forgetfulness, from which the guardian's voice alone had power to rouse them.

Many of our children can tell from experience what it is to feel the soul's great unrest, to look here and there for a rock of strength that will prove enduring, and finding none, have well nigh yielded to despair, when the voice of Infinite Love spoke to their heart and brain, through the love of an exalted angel, saying, "Come up higher, for there is peace and rest to be found." Then you have listened to obey, and the result comes to Saidie's center in messages written by the hand of love, flowing from an overflowing soul, and Saidie, with a host of bright immortals, chant with you their gladness, until heaven's peace flows in an unending tide from the realms of spirit to mortal. Even the immortal robes take on added luster, and the happiness of both worlds is increased thereby.

Wonder not that we rejoice, wonder not that your own souls seem filled to overflowing with joy and peace, the which no earth condition is able to overthrow. This is one grand accomplishment of the angel's mission to earth, the full extent of which ye see not yet, nor fully comprehend.

Children who have received this glorious gospel of peace and love, send it forth on its mission of light, until many hearts shall hear and know, and many souls rejoice; for there are still those who, feeling the unrest and disquiet, as you have done, know not which way to turn for light and life.

Many to whom the guardians' call still must come, and in whose heart must sound the glad response, "I hear, I come." There are those in the valleys of their incarnated life to whom, could memory but open its doors, would be revealed the scene of parting on the other shore, when had been felt the call, "Come up higher through another baptism in matter."

Many advanced spirits are gleaming in earth fields; who knew and dwell with their guardians in homes of light, who responded with bowed head and willing heart to the call; who felt the holy baptism of the higher life within as they uttered the fervent "Amen" to the mission given by those who are, through growth and experience, fitted to be wisdom guides.

Saidie's hand has rested upon bowed heads; her voice has given you words of love and wisdom, as you have heard the earthward call sounding through the depths of your soul, and you have come into the mists with her blessing added to that of your own who was to remain as a messenger and minister of light and peace to you, who would gather a harvest from other fields, while you sow and till earth fields, that by and by, when harvest time should come, a harvest more glorious, more rich, might be gathered in, and you twin might find your soul's possessions greater than you had even dared to hope.

Many such, in coming earthward, understand that the mists of earth must enshroud the dear one for many years in utter forgetfulness of these home scenes they are leaving. But they also know that waking time will most surely come. To their souls, as the fancies of dream-land, will come occasional glimpses of something elsewhere. Some echo will be heard deep within the soul, as of long-forgotten music, that has been sung, and not alone.

Spirits who have unfolded sufficiently to accept the guardian's love in the spirit world, can easily understand and respond to the same, even here in the valleys. But there must have been an unfoldment

spiritually as well as mentally, to receive this love and light in all its purity. Therefore Saidie bids the messengers of light be wary in giving broadcast these pearls of truth, and yet the time will come when every child of the Infinite shall know and understand. For the homes of light in the highest spheres are the inheritance of every human soul.

To attain these is the mission of every human life. If spirits teach this, not it is proof positive that they have not yet attained the heights of spiritual unfoldment, where the love of the Infinite can reach their souls by its expression through the love of the guardian angel. Saidie withhold not this truth from any receptive heart. But she would not that the gems of the kingdom be cast aside as worthless pebbles, for sacred and true is the love of the angels.

Purity and truth weave the mantles we wear. Immortality is our birthright; the goal we seek. Far beyond the reach of earth conditions, far above any tie to earth land, the home of the soul opens its doors to every child of the Infinite. Who would not know of its glories? Who would not so unfold their higher natures that they may soon enter there? Who would wander in the wilderness of error and false teachings, when light and wisdom open wide the gates of the temple, and bid all enter therein?

Many can speak of peace and joy, which have banished unrest. Many who were shipwrecked on the ocean of creed have found the life-boat of knowledge, and are sailing safely on, guided by the star of hope, toward the harbor of eternal rest. And many more are waiting; the voice of love still whispers to their soul. There is a knowledge to be attained, there is a love as sacred, as pure, as that of the Infinite, which waits recognition in mortal's heart."

While Saidie rejoices, with many guardians, her heart oft is sorrowful because of the non-acceptance of others. Saidie has seen them fly earthward on wings of hope and expectation, to the side of their own, where they have been met by the cool look and feeling of doubt and distrust, and sent back with bowed head and sad heart. Dear ones, there is still all time and eternity before, and if you have oft turned to earth hearts with the purpose in your own to bless and help, Saidie and the band have known like experience.

Therefore take courage, look into the future, for there must shine this light into hearts that will not turn away. Another life on the spirit shore, perchance, will give the good you seek. Another transition to the life of the spirit may open blind eyes, unseal the barred heart, and give the soul higher aspirations, greater longings to reach the home from whence incarnation has no power to recall. Another baptism in matter waits before, which will hold an added light—that of longing and of hope to attain the highest and holiest. So patiently sow and reap. Home-coming, though far away, must surely come.

May light, joy, and peace be with you, children of our love and care. SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.

OSWEGO, N. Y., June 5, 1888.

Can They and Will They?

EDITOR OF GOLDEN GATE:

Let Materialist and Spiritualist unite, I hear on every hand. Well, what then? I have had a long and varied experience in that direction, and as a Spiritualist I have seen the folly of such unions. True, we can unite for a purpose; that is, to berate and tear down the churches; and as long as that idea is kept in the foreground, we get along very well. But when we make the attempt to convert our materialistic friend to the truths of Spiritualism, he is a "gray horse of another color," and you find that your labor has been in vain.

I would sooner go into any evangelical church organization, and attempt to make converts, than with the materialistic element; and I think with much better success. I know they speak converted much the best. True, we occasionally convince a Materialist that there is a truth in Spiritualism, and they become zealous workers in the cause; but most of them are so grounded about and around with suspicion, that it becomes an endless job to keep them in the traces.

I could point out several of this class that, when you find them at Camp-Meeting, or at other places where investigations are going on, are hedging up against every medium, so that their presence becomes detrimental. When they correspond with the press, they say more against mediums than they do for them.

For one, I would welcome those of whatever belief to our meetings, inviting them to investigate, and when reasonably convinced, let them join our work, but not before. Let us all be as liberal as our philosophy will permit us, but always keep on the inside of the philosophy. I would give more for one good, thorough Spiritualist that has seen within the veil, than I would give for a whole household of your doubting ones.

C. A. REED.

PORTLAND, OR., July 4, 1888.

The Rev. Father Tolton, of Quincy, Ill., is said to be the only colored Catholic priest in the United States. He was born in slavery. He speaks several languages, and is highly regarded by the clergy.

ADVERTISEMENTS.

SOUTHERN PACIFIC COMPANY.

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TRAINS LEAVE AND ARE DUE TO ARRIVE AT

SAN FRANCISCO

LEAVE (for)	FROM APRIL 25, 1888.	ARRIVE (from)
8:00 A.	Callista and Napa	10:15 P.
8:00 P.	Haywards and Niles	8:15 P.
10:30 A.	" "	8:45 P.
10:30 P.	" "	7:45 A.
1:00 P.	Long via Livermore	3:45 P.
3:00 P.	Long via Livermore	5:45 P.
4:30 P.	Livermore and Pleasanton	6:45 P.
7:00 P.	Long via Livermore	9:45 P.
8:30 A.	Long via Livermore	10:45 P.
8:30 P.	Long via Livermore	11:45 P.
9:30 A.	Long via Livermore	12:45 P.
9:30 P.	Long via Livermore	1:45 P.
10:30 A.	Long via Livermore	2:45 P.
10:30 P.	Long via Livermore	3:45 P.
11:30 A.	Long via Livermore	4:45 P.
11:30 P.	Long via Livermore	5:45 P.
12:30 A.	Long via Livermore	6:45 P.
12:30 P.	Long via Livermore	7:45 P.
1:30 A.	Long via Livermore	8:45 P.
1:30 P.	Long via Livermore	9:45 P.
2:30 A.	Long via Livermore	10:45 P.
2:30 P.	Long via Livermore	11:45 P.
3:30 A.	Long via Livermore	12:45 P.
3:30 P.	Long via Livermore	1:45 P.
4:30 A.	Long via Livermore	2:45 P.
4:30 P.	Long via Livermore	3:45 P.
5:30 A.	Long via Livermore	4:45 P.
5:30 P.	Long via Livermore	5:45 P.
6:30 A.	Long via Livermore	6:45 P.
6:30 P.	Long via Livermore	7:45 P.

A for Morning. P for afternoon.
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FROM SAN FRANCISCO, DAILY.

To EAST OAKLAND—6:00						6:30	7:00	7:30	8:00
8:30	9:00	9:30	10:00	10:30	11:00	11:30	12:00		
12:30	1:00	1:30	2:00	2:30	3:00	3:30	4:00		
4:30	5:00	5:30	6:00	6:30	7:00	8:00	9:00		
10:00	11:00	12:00							
To FRUIT VALE (via EAST OAKLAND)—Same as "To EAST OAKLAND" until 6:30 P. M., inclusive, also at 8:00, 9:00 and 11:00 P. M.									
To FRUIT VALE—(via ALAMEDA)—						9:30	10:00	7:00	
To ALAMEDA—6:00						6:30	7:00	7:30	8:00
8:00	9:00	9:30	10:00	10:30	11:00	11:30	12:00	12:30	
1:00	1:30	2:00	2:30	3:00	3:30	4:00	4:30		
5:00	5:30	6:00	6:30	7:00	8:00	9:00	10:00		
11:00	12:00								
To BERKELEY AND WEST BERKLEY—6:00						6:30			
7:00	7:30	8:00	8:30	9:00	9:30	10:00	10:30		
11:00	11:30	12:00	12:30	1:00	1:30	2:00	2:30		
3:00	3:30	4:00	4:30	5:00	5:30	6:00	6:30		

The New Salvation.

Continued from First Page.

quence, and the grandeur of noble sentiment down to action, and apply it to the necessities of common life. Are you willing? We trust you are, for that is the purpose we have before us.

As are the men and women of human society in their developments and characteristics, so will be the condition of human society. Now you have the matter in your own hands. The society that you form a part of represents what each one of you individually help to make it. Take that home to your heart when you are sitting in your chamber conning what you are, what you have been, and what you have done. Ask yourself what you are doing to make the world better, or make it worse. The answer you can give will be the measure of your value to the community in which you live.

We throw the responsibility of human life upon yourselves. You may have a devil if you like, but you will make him every time; you may have evil spirits if you will, but you will invite them, or they would not be here with you. The world is what you make it; a paradise when you do your righteous duty; a hell when you neglect every human sentiment and sympathy.

Now we take this stand, that man himself is the architect of the conditions under which he lives. History tells you that the world has been progressing; that intelligence, culture and morality all stand upon higher planes to-day than ever they did in the past. But never mind the past; what we want is to come down to the present and ask where this new salvation we are to preach to you comes in as a truly practical question?

We have sometimes thought that it is very little use trying to reform the old people. They have become kind of set in their ways; they have grown up that way; they have concentrated and solidified in that way. They will only live in this world of yours a few years; they are approaching the borderland; they will soon go through the beautiful gates ajar, when the spiritual doctors will have a chance to improve their constitution. But you certainly can effect very substantial effects of goodness on the less mature members of the community, and on this plastic soil you can sow the seeds of noble thoughts and deeds, that shall bear richer harvests in the years to come. It is not only in the direction of the education of childhood and youth we want to turn your attention; but we want to say to you so earnestly and emphatically that, as you have recognized in purely secular matters that a liberal and practical education is the foundation upon which must rest the republican liberties that have been handed down to you from the past,—as you recognize that the free school and common school are the foundations of the educational development of childhood, so carry out the example one stage further, and remember that education, universally diffused in *spiritual* as well as in secular matters, is an absolute necessity for every man, woman and child.

But here we must go a little further outside of this particular question, and find our new salvation in a direction that you will scarcely expect. The old salvation is purely masculine in character. Jesus was supposed to be the savior of the world. God is a man also. In fact, the whole question, as affecting the orthodox theology, is distinctly and peculiarly masculine. But, in connection with this, there is one startling fact; there would not have been any savior if it had not been for the Virgin Mary. So a woman is at the bottom of the whole question after all! The new salvation is to come through the motherhood and fatherhood of humanity. Why? Because the childhood of to-day is virtually the embodiment of the parenthood of to-day; and as is the childhood of to-day, so, in a large measure, of necessity, must have been the parenthood of to-day.

This is harsh logic, we know, for the giddy and the thoughtless—for those who only see pleasure and amusement in the divinest functions of life; harsh logic for those who think life should be one Summer's day of pleasure, and they butterflies going from flower to flower. Though this be the case, yet this truth remains; that the future salvation of the world depends upon higher parentage and a nobler childhood. Here we have done with purely masculine religions. A religion that has only got a man in it is but half a religion after all. A religion that knows nothing about motherhood, and talks about fatherhood, has not begun to grow yet; and if it has taken it eighteen hundred years to struggle along under the load of fatherhood, it is about time to conjoin it with motherhood, and make it effective.

But some will say, If we pay that deference to the divine motherhood, that would make us Roman Catholics at once. But supposing it is true? That is the question. If the Roman Catholics have got a truth, get hold of it as quickly as you can. If anybody has got hold of a truth, if it can be used, don't be afraid of it. There is a universality of truth that is utterly independent of church and creed, that will lift it over every barrier placed around it, and it will sink right into your soul, and lift you up to the source of all truth.

We have no more sympathy for theological Catholicism than you have; we have no sort of sympathy for theological religions at all. We believe in the universal religion of the eternal truths of

God, but our contention always is that they must be centered in and spring from the consciousness of humanity at large.

What has this got to do with Spiritualism? We will tell you. If you could stand, as we have stood, upon the sunny slopes of the vernal home, and see floating in upon the dark seas of sorrow and of pain the starving souls of children, some of them having died before they scarcely lived on earth, while others have dragged out such an unloved and miserable existence that they have actually died from affectional starvation; if you could have stood where we have stood, and seen men and women with terrible scars and blots upon their spiritual vestures, resulting from the ignorance or carelessness of their parents here on earth; if you could have seen, as we have seen, in thousands and thousands of cases, the sad result of the lack of this new salvation we are pleading for, you would be able to say with us, perchance, with greater force and deeper power, that herein lies the only means whereby the sins of the world can be wiped out; and even though they be as scarlet, ultimately they will become white as the driven snow. We are pleading for humanity in your midst—for a purer world as a consequence of purer men and women; and purer men and women can only spring from a purer fatherhood and motherhood.

You say, from the religious point of view, that the immortal salvation of the soul is the great necessity. We answer you, from the eternal and spiritual point of view, that the present time salvation of the soul is the greatest necessity. The new salvation will tell you that, in addition to an enlightenment of public opinion, as a consequence of the higher moral education, removing all the contributory causes to vice, profligacy and wrong-doing, it would labor to bring people into the world who had neither tendency towards, nor sympathy for, the methods and forms of wrong you are acquainted with to-day. You may close every avenue of intemperance; you may lock up and seal every channel of vice and debauchery; you may place all possible safeguards against criminals; but if you have people born into the world who have vice and wrong locked up in their brains, coursing through their blood, your precautions will be in vain. They will search out some method whereby these deadly seeds can bear their fruitage, in spite of every effort you may take to prevent it. It is only through the higher and better methods of developing a nobler manhood and womanhood that you can reach the sources of evil and suffering and remove them. So Spiritualism comes in at this point and says that you are immortal souls; that locked up within the great resources of your own divine being are all the elements of greatness and goodness that you associate with God himself; but that these bodies of yours are the channels through which you have to make expression while you are on the present plane of being. It urges you, then, as a sense of duty in the highest and best, for your own happiness and for the comfort of the world at large, that you preserve those bodies free and uncontaminated; that you do your part to drive out to-day whatever demons may lurk within them; that at all times you look within, you may find out the highest and the noblest purposes to which these bodies can be put; and if this self introspection will only be exercised by each and all of you, you can do your part towards the establishment of this new salvation.

Let us drop the theological side of the question, and come down to a plain, common-sense position. All this talk about salvation is misleading in the end. The world does not need salvation half so much as it needs education. If men were educated as to their natures, physically, mentally, and spiritually, if they were educated as to the fact that they are immortal souls, heirs of divinity, children of God, the embodiment of divinity itself, would they not live a great deal better than they do in many cases? Everyone you win to the side of righteousness is one on the side of God, and that counts a great deal in such a struggle as this we are referring to.

Then education rather than salvation—the physical, mental, moral, and spiritual education of the race—shall lift them beyond all creedal barriers, all false theologies; shall lift them beyond all the narrow conceptions of individual idiosyncrasies or national prejudice; shall bring them out into the grand and noble things that make humanity feel that the whole universe is not too large for them to live in. You can do this, and realize in addition that the rights of one are the rights of all, and the duties of one are the duties of all. Then you have two firm foundations upon which the world may stand, and grow up out of the evils and the ignorance, with its consequences, that now prevail in human life.

The new salvation, then, is the education of humanity; and that education, we contend, can not be completed successfully, without the positive demonstration that man is an immortal soul and lives beyond the grave. Take that knowledge out of life, and half the interest in existence vanishes. With that knowledge gleaming like a star of glory on the pathway of human life, souls are renewed and strengthened, and the world has a new life put into it that urges it forward to greater endeavors still.

Now we will bring the whole question down to a practical issue. If you believe in a God of justice and of wisdom, a God who is divinely intelligent, you must

believe as a consequence of this that when he created the human race he knew what he was about; if he knew what he was about, he knew, when he made you, what would be necessary for your progress and happiness; and if he did not know this, then he is not divinely intelligent; he is not so wise as you would be—a blasphemous supposition that we will not entertain for a moment.

If he knew what was necessary for you, if he is divinely just, he must have placed within every one that which they need for their progress and development. Then, instead of asking God to come and help you, find out what he has done for you. Instead of falling on your knees and saying, "O Lord, I am a miserable sinner; come and cleanse me," find out whether he has put the means of cleansing you within yourself. You may depend upon it, that if you need cleansing you will find the means within your own nature. Instead of saying, "O Lord, drive away the plague," see what is the matter with your sewers and water supply. Instead of saying, "O Lord, help us in the battle and maintain our rights," leave off interfering with other nations and keep out of quarrels yourself. Instead of saying, "Make plain thy way to us and reveal thy will to my understanding," look up your understanding and find out how much you have learned about the will of God already.

Why, every time you walk there is a revelation of the divine will. Every time you gaze upon the beauties of nature, or in each other's faces, there is a revelation of God's will to you. Whatever you do, think or are, all is the consequence of the will of God. If you believe in God's justice, wisdom and intelligence, you may take it from us, in the most earnest and serious manner we can possibly present it, that you have only to look into your own breasts and you will find that God has given you every tool to work with which is needed to carve your natures into the likeness of himself. There is no necessity to go outside for salvation; you only need to use the energies, the abilities and opportunities that belong to you, and if you will use them in the manner we have pointed out, we are confident the world will grow wiser and better; not because God has come down to help humanity, but because humanity has helped itself up to God.

We leave you, then, with this consideration: that the new salvation will not effect a miracle in the concerns of human life, but there will be a natural growth to higher and better conditions, and an unfoldment of all the good that humanity has ever conceived of. There will be the realization here among yourselves of the dream that of heavenly condition where all is peace and beauty. There is nothing in the conceptions of man's nature that humanity will not realize sooner or later.

No one else can save you, and while many a great and noble life has been a beacon light upon the roads of history and the hills of time, the glory of their natures shining down into the darkness of human life to-day, only are you saved and profited by what they did and said by following their example and doing deeds in a like spirit which animated them. Remember that the new salvation will become an accomplished fact, not from your belief in it, but from your doing all that it shall teach you to understand and know.

The humanity of the future, fair and radiant, bursts upon our vision; manhood and womanhood, fatherhood and motherhood, and childhood, with all its infinite possibilities. The children of humanity glisten with the glory streaming down upon them from the open portals of the celestial home beyond; their faces are tinged with the bright glory of eternal health and beauty, and their eyes sparkle with a depth of lustre beyond all words to tell; the pulses of their being roll in grandest rhythm in harmony with the ineffable music of the spheres; majestic and noble beyond all description they tread the pathway of human life; side by side their interests and their labors are one, their efforts are identical; they are the embodiments of the divinity in nature, and manifestations of the glory of God.

Hasten on, then, by your own noble living, that glorious day when education in every department of life shall have accomplished the full requirements of the New Salvation, and when you shall feel that you are indeed the sons of God, and his angels clasping hands with yours you shall know you are united evermore, and salvation shall be forgotten in the triumphant realization of the unity of God and man.

INHERITANCE.—Broad fields, fine residences, splendid equipages, bonds, and bank accounts, these are the inheritances prized by the world. They are regarded as of paramount value, and to be able to transmit such inheritances to their children, parents will become slaves to selfish avarice. Really, however, of all that parents can bequeath, wealth is the least. It is often given to be wasted. Of far more importance is a sound and healthy body, and a sound and vigorous mind. The sins of the parents are visited upon their children, and often become inheritances of most fearful character. Crime, ignorance, debauchery, stamping their effects into the vital constitution of the parents to reappear in the children. So far as this inheritance is concerned, little thought is given it.

As the sword of the best-tempered steel is the most flexible, so the truly generous are the most pliant and courteous in their behavior to their inferiors.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral character, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper form of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of spirit without us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, gesture, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, which you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if the elements of magnetism and suggestion are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to regret it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided. Every sensitive person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably increased by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but it cannot change or re-create it.—*Emma Harington-Britten.*

It is announced that Mme. Blavatsky's forthcoming work, "The Secret Doctrine," will consist of two royal octavo volumes of about 650 pages each. It will be published in October. The author announces that "the purpose of the present work is to lay before the thinking world so much of this 'Hidden Wisdom' as it is thought expedient to make known at present to men in general."

It is not until we have passed through the furnace that we are made to know how much cross there is in our composition.—*Colton.*

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SATURDAY, JULY 14, 1888.

EDITORIAL FRAGMENTS.

Every true Spiritualist is so firmly anchored in the truth that no amount of deception practiced in the name of Spiritualism can disturb him in the least. He realizes that human nature is the same everywhere—full of defects and weaknesses,—and he patiently labors and waits, ever seeking for the betterment of his fellows.

Who that has come into the truth—into loving nearness and companionship with the spirit world—and learned the beautiful lessons of life and love that angels teach, would exchange the precious satisfaction it gives to him for all the treasures of earth! It is something to live by—something to light the way through the dark valley to the sun-kissed hills beyond.

"The truth, the whole truth, and nothing but the truth." How often we hear these words mumbled over in our courts, and in other places where official oaths are administered, making no more impression, often, on the mind of the affiant than if uttered in Choctaw. And yet they contain the pearl of all earthly knowledge—all that is desirable in science or religion—the true end and aim of all research. This is the priceless gem that all should seek for.

The GOLDEN GATE, in its weekly rounds, has not, probably, less than twenty thousand readers—not all subscribers of course—nearly an acre of solid humanity! Where is the evangelical minister who preaches to one-thirtieth part that number. We ask you, then, Spiritualists, is not the work in which we are engaged worthy your kindest co-operation and encouragement? Then help us to extend this work, that our readers may be increased many fold. And so will you be blessed in well doing.

The spirit world has undertaken a mighty work—that of uplifting and spiritualizing the world of humanity that is excluded from the churches. It ought to have the "God-speed" of the churches in this work, but it has not. They seem to prefer that man shall go to hades unless he chooses to go to heaven by their special lines. They denounce Spiritualism for the shortcomings of its believers, forgetting that it is working up valuable material that they have had the short-sightedness to overlook and exclude.

If Spiritualists were more deeply schooled and grounded in the philosophy and religion of Spiritualism, they would rank higher among the world's reformers, because they would then carry their faith into their works. The attention of many intelligent people on a low spiritual plane of life—Atheists, materialists, and sometimes people of questionable morality and practices—is arrested by the phenomenal facts of Spiritualism. They are forced to admit the truth of spirit existence and return, and henceforth they are called Spiritualists. But they are so only in name, until their natures become quickened by the Divine Spirit, and they ascend into the higher realm of being. Spiritualism is doing for these people what no other system of philosophy or religion could do. But we must give it time for the heaven to work.

What every Spiritualist most needs is the uplifting of his own spiritual nature. When once he knows that the so-called dead live again, and that under certain conditions they can hold communication with mortals, then should he set himself at the task of preparing himself for that higher life, by bringing himself into harmony with the Divine Spirit in his own nature. This he can not do by unworthy thoughts or practices. He must get beyond the everlasting seeking after tests. The test is to arrest the attention of the skeptic, not to transfix it for all time to that one object. And yet, how many Spiritualists there are who seem to stop right there. There are many instances in nature of what might be regarded as arrested development. Such instances ought not to be found among those to whom the new gospel has come.

The next organized effort in behalf of Spiritualism on this Coast will be accomplished when we establish a college of psychical research, for the development and protection of mediumship, and a search after truth. Young, or child-mediums, especially, should be surrounded with proper influences, and trained in the higher phases of their spiritual gifts. Science should be brought to bear in this direction—true spiritual science. How gladly would advanced teachers upon the spirit side of life join with mortals in this work. Where is the wealthy Spiritualist who will come up to "the help of the Lord against the mighty" in this respect?

There is evidently a purpose, if not a philosophy, in the set-backs given to our cause from time to time. Even the very deceptions practiced occasionally by dishonest persons in the name of Spiritualism, are not without their uses. Of course they never disturb the serene calm of those of us who are anchored to the truth. We know whereof we affirm, and in that knowledge we abide steadfast forever. But there are many who accept, not only our facts, but many things also which are not facts. Like innocent young robins they swallow everything that drops into their wide-open mouths. They must needs be taught wisdom, and wisdom comes only with much diligent inquiry.

METAPHYSICAL COLLEGE.

The Metaphysical College, 106 McAllister street, is now a centre of great increasing interest. On Sunday last, July 8th, W. J. Colville's ministrations, both morning and evening, were highly appreciated by large and intelligent audiences. Madame Marie Bishop sang exquisitely. The flowers were beautiful, and the general atmosphere conducive to harmony of thought and expression.

The topics of discourse were of general interest, and, as usual, ably and instructively handled. Much practical advice was given on the proper use of wealth, but the statement was very forcibly rendered that many excellent, generously disposed persons are unwilling to contribute largely to any undertaking, from lack of a definite theory on which to base practically useful operations.

In a vigorous defense of Theosophy from the attacks of its opponents, the lecturer declared that not a single intelligent, unprejudiced person who gave a reasonable amount of time and thought to theosophical literature in its ethical departments, need fail to discover the true theory of practical effort in every philanthropic, educational and reformatory direction.

If the objection is raised that avowed Theosophists are doing very little practical work, two answers can be furnished to annul such objection. 1st, At the present moment, popular educators are chiefly concerned in familiarizing inquirers with the only truly practical theory which needs reduction to practice, and will be thus reduced as soon as understood and accepted; 2d, Those who are acquainted with the theory, and see how it can be made to work, should realize the necessity of acting themselves, instead of idly complaining against the inaction of others. He or she who feels the need and importance of a work, should be the one to start it, and from a tiny spark a mighty fire will blaze.

On the question of justice, and not sentimental charity, as the basis of operation, there seems to be a perfect concurrence of opinion among workers in the spiritual vineyard of reform at present. The poems following the lectures were of unusual merit, and gave great delight to the audiences.

W. J. Colville's class in Spiritual Science meets Tuesdays and Thursdays at 10 A. M. and 8 P. M.; and the two remaining lectures on Gnosticism will be given Saturdays, July 21st and 28th, at 8 P. M.

W. J. Colville takes final leave of his many friends in California, Sunday, July 29th. Thus all who desire to attend his lectures before his departure have no time to lose.

Classes in Masonic Hall, Alameda, meet Mondays, Wednesdays, and Fridays, at 2:30 P. M., and in Jewish Synagogue, Thirteenth street, Oakland, same days at 7:30 P. M.; under Miss H. M. Young's efficient management they are numerously attended and every way successful.

GONE HOME.—Mr. and Mrs. T. J. Lillie, Mr. Edgar W. Emerson, and their two good friends, Mrs. Dunklee and Mrs. Ruffin, took their departure for the East on Tuesday morning last, bearing with them the heartfelt regrets of a host of new-made friends, and the prayer that the day may not be distant when they will return to us. Their brief stay here, coupled with their Camp-Meeting labors, rendered it impossible for them to see much of California. But the President of the State Camp-Meeting Association, Hon. I. C. Steele, was determined that they should not return to their homes wholly void of sight-seeing; so, on Friday of last week, he went with the party to that matchless seaside resort, Del Monte, where they tarried over night, and then spent another day at Santa Cruz and the Big Tree Grove at Felton, returning to Oakland on Sunday. They expressed themselves delighted with the trip, and only regretted that they could not extend their visits to other points of interest upon the Coast. Their trip to this Coast has been one of great profit to the cause in which they are so faithfully laboring, and all will be long remembered for their kind hearts, cultured spirit, and most genial presence.

—Mr. J. J. Morse's Sunday evening meetings at Washington Hall, opened on Sunday last, with a full house. In this new sphere of work, Mr. Morse will no doubt accomplish great good. He is an earnest, impressive speaker, and in the hands of very intelligent guides.

THEY COME.

In Troy, N. Y., there is a clergyman who is frequently summoned to go to persons, by the spirits of those persons appearing to him in sleep. Such calls, he says, he has always found reliable.

Most persons are coming to admit the truth that embodied spirits have the power of leaving their physical forms, and manifesting their presence at various distances to those in whom they are concerned or are in sympathy with. Nothing in this is at all shocking to anyone, but not so with the disembodied.

Now it is but natural to believe that spirits, disincumbered of the body, are the better enabled to come to their earthly friends; and why should they not all be heartily welcomed, and inspire no more fear than if they had but temporarily left their earthly abodes? Why are we so unjust to ourselves as to repulse them, or to attribute their coming to a state of unrest and unhappiness? Surely we do not forget in dying? Love of kindred is an attraction. And, besides, is not the world itself beautiful,—aye, more beautiful to the liberated soul who views it in its completeness and symmetrical grandeur?

Oh, could we perceive the viewless air, what visions of divine rapture would enthrall our senses! The hosts of happy beings thronging our earth to again enjoy long-loved scenes and cherished friends and kindred, all with a desire to impress their presence upon sensitives, who at twilight go forth under the open sky to receive that heavenly benediction of parting day, and the blessed inspiration that falls like the dew, refreshing the heart and strengthening the soul for the morrow's work.

If unhappy spirits come among us, it is in our power to dispel their darkness, and, for they come, if at all. Turn them not away unkindly.

"LIBERTE, EGALITE, FRATERNITE"

A grand concert will be given in the Metaphysical College, 106 McAllister street, on Saturday evening, July 14th, to liquidate the debt on the institution. A very attractive program has been prepared, in which several of our best local artists will take place. Following is the program:

- PART I.
1. Marseillaise Hymn, French National Air.
2. Recitation, The Prisoner, (Victor Duval) Mrs. E. Clark
3. Ballad, The Song for Me, (Marshall) W. J. Colville
4. Violin Quartette, Gavotte, (Circus)
5. Cavatina, Il Mio Fernando, Donizetti/Mrs. Bishop
6. Cornet Solo, Alice, Where Art Thou (Acher)
7. Delicate Exercises
8. Song, A Maiden's Curse (Wilkinson)
9. Violin Solo, Ispahan Airs, (Kakka) Miss Jennie Beasley
Impromptu Poem
Subjects to be given by the audience.

- PART II.
1. Piano Solo, Sonnet Op. 34, (Clement) Miss I. B. Asey
2. Ballad, The Shamrock, (O'Neill)
3. Recitation, The Painter of Seville, (Susan Wilson)
4. Violin Solo, Bohemian Girl, (Balle)
5. Cornet Solo, Call Me Thine Own, (Lecaire)
6. Song, Waiting, (Millard)
7. Violin Solo, Bohemian Girl, (Balle)
8. Song, Non E' Ver, (Mastel)
9. Duet, Excelsior, (Balle)
10. Grand Finale, American National Airs
Accompanied, Mrs. Leonard Shipley.

Concert to commence at 8 P. M. sharp. Admission, twenty-five cents.

OUR THOUGHTS

Modern inventions are characterized by their close imitation of human capacities and qualities, but far exceeding the former in power of execution and endurance. We now have abundant machinery that is almost a perfect substitute for the human hand. Our methods of communication vie with the speed of thought. Another catches the voice, and may hold it in perfect preservation so long as material things endure.

These, and others of our more marked mechanical devices, all possess the sensitiveness of magnetic life, and are readily affected by changing conditions. A very suggestive, though simple, invention, is the safety envelope, designed by Schlumberger, chemically treated, so that an attempt to open it will cause it to turn blue, black and red. Should a person be detected in such work, he would probably present the same colors.

Then there is the money tilt, that makes its own record of the monies put into it during the day, of whatever denomination.

We are promised, from a spiritual source, an instrument that will surpass in wonder any yet given to men. It is called "The Thought Indicator," and will not only give its rapidity, but its subject and quality as well.

There are sensitive persons, to whose perceptions the thoughts of others are clear, but this is believed by but few. When, however, the world finds that its thoughts, good and evil, can be set before it in a certain manner, it will think twice before applying the test.

GOING FORWARD.—The work of purging spiritual phenomena in San Francisco—of which, thank the good angels, we have much in all its varied phases, that is clean and genuine, and above suspicion,—is going quietly but surely forward. Numbers of persons who have played confederates at various materializing seances, carpenters who have prepared modes of ingress to materializing cabinets, alleged mediums who have "spooked" for their co-workers in this nefarious business, are now known, and the evidence is simply overwhelming against these dishonest people. It has not been left for skeptics to unearth these abominations; but it has been accomplished by Spiritualists, who are believers in the very phenomena they are endeavoring to

lift out of the slums. When they get through their work, we apprehend there will be but very few Spiritualists in this city who will any longer pay their money to be deceived.

RECEPTION AND BENEFIT.

A grand reception and literary benefit was given to our Eastern workers, Mr. and Mrs. T. J. Lillie, and Mr. Edgar W. Emerson, at Metropolitan Temple, on Thursday evening last. About one thousand people were present. The platform was beautifully decorated with flowers, which consisted of music, recitations and short speeches, was admirably arranged and carried out. Mr. J. J. Morse acted as Chairman, and introduced the various participants in his easy and happy way. Hon. I. C. Steele, President of the State Camp-Meeting Association, spoke some good words of his faithful assistants in the State Meeting. Mr. Colville was exceptionally good in his remarks, so also was Mrs. Mozart, Mr. Lillie, Mr. John Slater and Mr. Emerson. The latter gave a few telling tests which added zest to the entertainment.

Mrs. Eugenia Clark gave a very fine piano solo, beside acting as accompanist for the various vocalists. She also gave in her best voice a vocal solo with fine effect. Mr. Lillie, John Slater, and Miss Florence Morse each sang to the satisfaction of the vast audience. A real artistic gem of the evening was Mrs. Fries-Bishop's rendition of "Coming Through the Rye."

The great interest, of course, was centered in Mrs. Lillie's remarks were short, necessarily so from the length of the program, but it was evident that the touch of inspiration was over her. Both Mrs. Lillie and her inspirers felt deeply the import of the hour. And her earnest, impassioned utterances, alive with the fire of truth, her tender, impressive manner, will long be remembered by all who listened to her on this occasion. Mrs. Foye had a few pleasant words fitted to the time and the place.

A marked feature of the evening was a recitation by Miss Valerie Hicketier. This lady possesses genuine dramatic talent, coupled with excellent training. She has a fine voice and a very pleasant presence. It was nearly eleven clock when the exercises closed. It was really a very enjoyable affair.

MRS. FOYE'S SEANCES.

Mrs. Ada Foye, that grand and trustworthy medium, held one of her satisfactory meetings in Fraternity Hall, Oakland, last Sunday evening. She appears at the same place, under the same auspices, the remaining Sunday evenings in July. In August, she goes East, to fill engagements in Chicago and elsewhere.

She expects, before returning to her home in San Francisco, to cross the Atlantic, and visit her friend and sister-worker, Emma Harding-Britten. That will be a right royal meeting, for there are no two names more worthily known on both continents to Spiritualism, than Ada Hoyt-Foye and Emma Harding-Britten.

We trust that our good Sister Foye may be able to endure the climatic changes, without the ill effects she has felt heretofore. For we know that she can do a work which carries a conviction with it that few mediums and few phases of mediumship can,—mainly because she is an honest medium.

What a world of significance lies in that little word honest, when connected with mediumship! And what a burning shame that any who have ever been gifted with medial powers, even in the smallest degree, could ever drag down into the slums of degradation those gifts, by trying to supplement them by ingenious cheats! Such miserable creatures are alike the pity and the scorn of every true soul, on either side the river of time.

While we do not believe in any kind of man-worship, or the infallibility of priest or angel, we do believe that all true mediums should have the God-speed, the heart-felt sympathy, of every lover of the cause of Spiritualism. Mrs. Foye, by her long years of labor and fidelity to the cause, has richly earned that confidence.

Friends who wish the opportunity of holding private seances during the few weeks she remains in San Francisco, will find her at 120 Fifth street, where her rooms are crowded with anxious inquirers; and she is obliged to turn many away unsatisfied, as she can not sit for them.

A TRUE MEDIUM.—Mrs. Albert Morton, one of our noblest women and mediums, is of such a retiring nature, and does her work so quietly, that the wonder-seeking public lose sight of her. And in fact she is not a medium that would gratify that taste. But for those who seek for purely spiritual intelligence, and the enlightenment which tends to their higher welfare, she is a grand instrument. Her spirit medical guides are unexcelled in their line of work. Through her they can diagnose disease through letters or a lock of hair, as well as by the patient being present. This is a part of her work—to advise and administer to those suffering from the ills of the flesh. She has also a little control, Milly, who is always a sweet spirit to meet; and through her the way is opened for converse with your own spirit friends, and many a ray prophetic is carried to those in the material plane, which enables them to steer through the breakers and billows of earthly conflict by this same faithful spirit. We always receive a spiritual feast with Mrs. Morton and her noble band, and after sitting a "golden hour," or less, in their presence, we come away feeling it was good for us to have been there.

—Mr. Reckless, a cousin of that remarkable platform test medium, John Slater, who was with Mr. Slater on the occasion of his first visit to this city, returned from the East last week. He has come to the conclusion that this is a very good country to abide in.

J. J. MORSE'S WORK.

A large audience filled Washington Hall on Sunday evening, July 8th, to participate in the inauguration by J. J. Morse of a series of independent Sunday evening meetings. The platform was prettily decorated with flowers and evergreens, a beautiful arch spanning the space behind the speaker's chair.

Quite an interesting order of exercises was gone through during the evening, the utmost good feeling prevailing. The musical department is under the direction of Senor W. D. Van Brunt, who presided at the piano and organ with accomplished skill. Vocal selections were charmingly rendered by Miss Zebbie Hunt and Mrs. Stringham. Miss Valerie Hicketier rendered a recitation with telling effect. Mr. Morse read a poem in fine style, and the audience joined in singing "Hand in Hand with Angels," in a most inspiring manner.

The address of the evening was an answer to the question, "Is Life Worth Living?" and though Mr. Morse was quite indisposed from the effects of a severe cold and hoarseness, and was not as a consequence at his usual form, the control held the close attention of the audience for some thirty minutes, and his remarks elicited loud applause.

Mr. Jno. W. Gill made his debut as a test medium by a bad attack of the malady known as "stage fright," which quite upset him. He succeeded in giving four very distinctly recognized tests, and with practice will ultimately come out finely.

Bro. John Slater was present and most generously came to Mr. Gill's assistance, and so brought a largely attended and deeply interesting meeting to a triumphant conclusion.

The meetings will continue for the next two months every Sunday evening at 8 prompt. All are respectfully invited.

"BACK FROM THE JAWS OF DEATH."

The brave soul who rode from "Winchester town" has immortalized his name, Gen. Sheridan, is showing himself as brave a soldier in fighting the enemy death, as he was in the days when the dark clouds of civil war encompassed the nation. It is reported that on Thursday afternoon, June 7th, there was a period of five minutes, or more, when science itself failed to find any sign of life. There was absolutely no pulse or respiration; the physicians, wife, brother, and friends present, all believed that the soldier's struggles were ended.

The fatal words, "All is over," were spoken; a dispatch was sent to Mrs. Michael Sheridan; the watchers were preparing to arrange the body; while the General's faithful companion knelt by the bedside in prayer for the departed soul.

But Dr. O'Reilly would not surrender. While the white-haired physician could detect no sign of life, he eagerly seized the galvanic battery, placed one electrode at the base of the neck, another on the left side; yet still, to all appearance, life was extinct. The very seconds were counted. Then the determined Doctor resorted to a hyperdermic injection of brandy. After five minutes more, the trained ear detected a feeble beat of the heart, and when Mrs. Sheridan arose and looked into her husband's face, she not only saw that life still lingered, but that he was entirely conscious.

It is to be devoutly hoped that after staying the death tide which so well-nigh swept out the heroic soul of Gen. Sheridan, he may survive the conflict, and yet be spared on this side for a long period of usefulness. Nor can we too highly commend the indefatigable perseverance of Dr. O'Reilly, which evidently saved his life.

"JUSTICE, A HEALING POWER."

Miss M. J. Barnett, author of "Practical Metaphysics," "Health for Teachers," etc., has just issued another little work entitled, "Justice, a Healing Power." It is like all that comes from Miss Barnett's pen, a clear and concise statement of metaphysical truths. This chapter deals with justice as a factor in healing. It presents the subject in an entirely practical way. Miss Barnett claims that whoever shapes his life by the square of justice in all things in the spirit, must come under the same external law, and that physically he will express the same. She says: "Unless a soul is united with the just and true, it 'can not be a healthy soul, and if a soul is not 'healthy, the body under its dominion can not 'be healthy.'"

We could but think as we read the grand ideas expressed in this work what a glorious world we would have to live in if all humanity had reached that stage of spiritual unfoldment where each and all were just in thought and act to his fellows. Who can deny that a world of mischief is created by unjust thought and dark suspicion?

If the suggestions, as given in "Justice, a Healing Power," be closely studied and carefully put into practice do not lift your spirit into a clearer understanding and closer relations with Divine Equity, we are suffering from an acute error of mortal mind. The closing gems of thought are so good we give them in full:

"Let us construct massive pyramids of just feelings, just thoughts, and just deeds that may last throughout the ages."

"Let us ourselves be lofty towers of strength, ever facing the east to catch the first rays of the rising sun."

MERIT WELL EARNED.—The three ladies of Oakland,—Mrs. Cowles, Thompson and Clark,—who had the floral decoration of the platform at the late Camp-Meeting in charge, are entitled to especial mention, and thanks of all attendees, for the very excellent and tasteful manner in which they discharged their duties: They organized widely among the flower gardens of Oakland and elsewhere for angel smiles in the shape of beautiful flowers, which they arranged with exquisite taste to adorn the rostrum. Such work is worthy the highest commendation. These good ladies may rest assured that their offering went out to the spirit world as a sweet incense, and found joyous favor in the eyes of the unseen as well as the seen.

EDITORIAL NOTES.

—Mrs. Jennie Warren has returned to Boston.
—All who desire W. J. Colville's forthcoming book, at 50 cents, must remit to us immediately.
—"A Searcher for Truth."—Your excellent article will appear in our next. We will say the same to the author of "Karma."

—Dr. James V. Mansfield, the spirit postmaster, has taken rooms at No. 1 Fifth street, where he may be consulted for awhile.

—There was a grand meeting at Fraternity Hall, Oakland, last Sunday night. The hall was filled, and the tests from the platform by Mrs. Foye unsurpassed.

—The "Startling Report," which we publish this week, will read with interest by the patrons of certain of our public "materializing" mediums.

—Readers of the GOLDEN GATE will find solid food in J. J. Morse's most excellent lecture, "The New Salvation," which we publish this week. Do not pass it by.

—W. J. Colville lectures in Oakland Synagogue Sundays at 3 P. M. Subjects presented by the audience. A very interesting discourse was given last Sunday on Re-embodiment.

—Judge Swift will lecture for the Union Spiritual Society, on Wednesday evening, July 18th, at St. Andrews' Hall, 111 Larkin street. Subject: "Spiritualism." Doors open free to all.

—Mrs. S. A. Harris spoke in Unity Church, Santa Cruz, Sunday afternoon and evening, and formed a class in Spiritual Science in that city. She asks for the kind thoughts of her friends in San Francisco and Oakland.

—Mr. and Mrs. Fred Evans, who are under engagement to visit Australia, will sail by the steamer Alameda, on the 15th of August. Those who would consult them prior to their departure, should make their engagements at once.

—Dr. James V. Mansfield has kindly consented to donate his services, on Wednesday, July 17th, to the benefit of that veteran medium, Mrs. M. J. Hendee. Seats, \$1. Tickets for sittings to be had of Mrs. Schlesinger, at the *Carrier Drive office*, and also at this office.

—Mrs. Ada M. Scales, of Lake County, one of our oldest and best test mediums, is stopping at 1909 Stevenson street, in this city, where she may be consulted for a short time. Mrs. Scales is a thoroughly conscientious medium, and a lady who is held in high esteem by all who know her.

—John Slater's meetings at Metropolitan Temple, Sunday afternoons and evenings, still continue to attract large and deeply interested audiences. Most of Mr. Slater's tests are clean-cut and decisive. They go straight home to the skeptic's convictions, and are bringing in a harvest of converts.

—John Bullene, husband of the once eminent trance speaker and accomplished Emma Jay Bullene, passed on to the other life from Central City, Colorado, on the 20th ult. Mrs. Bullene has been greatly prostrated by her bereavement, and will visit Minnesota for the rest she so greatly needs.

—A Manchester, (Mass.), subscriber writing to renew his subscription for another year, says: "I have sent the GOLDEN GATE into many families, and it has been pronounced good by Baptist, orthodox, Universalists, as well as Spiritualists. The editorial fragments and gems of 'thought are worth the price of the paper.'"

—Our suggestion with regard to the next State Meeting, that it be held in this city, seems to meet with very general favor. When it is considered that the attendance would naturally be much greater here than across the bay, in the suburbs of Oakland, and also that the expense of the meetings would be greatly reduced, we think all objection to the change of plan will disappear.

—W. J. Colville's subjects at Metropolitan Temple next Sunday, July 15th, in anticipation of the approaching Teachers' Convention, will be: "The Relation of Spiritualism to Education, and How are Schools Conducted in the Spirit World." Grand opening at 10:30. Services commence precisely at 10:45 A. M. All who attend are respectfully requested to be in their seats at that time.

—We enjoyed a pleasant call, the other day, from Elder E. J. Waggoner, editor of the *Signs of the Times*. Bro. Waggoner is a bright writer, genial and courteous in manner, and altogether too good a man to believe that God didn't know what he was about when he created the human race, and so finds it necessary to destroy, both "root and branch," most of the children of his His love and care!

—Mrs. E. L. Watson has the sympathy of this journal in the loss of her only son—a young man of bright promise—who passed on to the other life from the mother's residence at "Sunnybrae," on Wednesday of last week. Mrs. Watson had arrived from Chicago but a few days previous to her son's departure, having been suddenly recalled on account of his mortal illness. The obsequies were attended by a number of Mrs. Watson's friends from San Francisco.

—A pleased subscriber writes these kind words of the GOLDEN GATE: "Your paper is 'rightly named. It is the 'Golden Gate,' which 'opens wide the portals to light and truth—to that glorious land beyond, where we meet our beloved ones never more to part. If I could make you understand, in this brief letter, the comfort and happiness your paper has given me, as well as many others to whom I loan my 'copy every week, I am sure that you would feel that your labor was well paid.'"

—We have received from the author, Francis J. Lippitt, of Washington, an interesting pamphlet, entitled "Physical Seybert Commission." Given in Letters to the Independent State, Lippitt shows the unfairness of the Commission in their report of the manifestations given in the presence of the medium Keeler, especially. But seven of the ten members of the Commission were present at the Keeler seance, and yet all of the members certify to the alleged facts of said seance! The author furnishes numerous proofs of another life, which are simply unanswerable upon any theory of jiggery or trickery.

—The phases of spiritual phenomena which are most conclusive, and carry the greatest conviction to the investigator, are those which are produced in full light, like the independent state-writing of Evans, Collyer, Pettibone, Francis, and others; or the combined physical and mental phenomena of Mrs. Foye, Weir, and Randolph; or the purely mental and spiritual manifestations of Mrs. Aitken, Morton, Whitney, Bennett, Seale, Hendee, Miller, Mr. Slater, Mr. Emerson, Dr. Mansfield, and no doubt many others in our midst. But the most satisfactory evidences of spirit existence are those one can often obtain through strictly private mediums.

NOTICE TO COLLECTORS OF RARE OCCULT WORKS.—I have a new copy of "Phallic Worship," by R. A. Campbell, published at \$7.50, which I will sell to any purchaser for \$4.00, if postage is needed, \$4.25. This is a very remarkable treatise on Phallicism, of great value to students of occult science and philosophy. Address, W. J. Colville, 106 McAllister street, S. F.

—Jonathan Whipple, an old and experienced magnetic healer, recently from the East, who has had many years of practice as a healer, is now stopping at the Henry House, in Oakland, where he may be consulted. A lady will be in attendance to receive children and those of her own sex. Dr. Whipple comes to this Coast with excellent recommendations. 1m*

Startling Report.

EDITOR OF GOLDEN GATE:

On last Wednesday evening, a very interesting and extended meeting of the Society for Spiritual Phenomena and Physical Research took place in their parlors, 442 Twentieth street, San Francisco.

After the usual routine business had been attended to, forty new names were added to the roll of membership, making in all 485 members—all Spiritualists and firm believers in spirit manifestations, and also in genuine mediumship.

Most of the time was occupied in examining evidence that the various committees had collected since the last meeting. The first committee to report was the Committee on Materialization.

Some time ago, the Society was notified that a certain Jesuit influence was at work endeavoring to undermine and expose so-called "materialization." After a long and careful and arduous investigation, the Committee made the following report:

We find, after the most searching inquiry, that the rumor concerning the "Jesuit influence" has not the least foundation, and we have run it down and traced it to its source. We can prove that it emanated from the hand of a visiting writer, medium, and is a most unwarranted attack upon one of the most untiring private and public workers in the cause of Modern Spiritualism.

We further find that much of the publicly advertised materializing seances are bare-faced and bare-armed deception, that trap doors, movable mop-boards, and sliding panels have been discovered by us; that we have also the names of the carpenters who put in these traps, etc., and even the cost of the same; we have also in our possession the diagrams of the seance rooms, and present them to the Society.

We have also the names, the addresses, and the confessions of a number of persons who have been, and who are, regularly employed to play spirit, or to "speak" for the different pretending mediums; we have also found that many of these fraudulent materializing mediums are not Spiritualists; that they know nothing of the beautiful philosophy; that they do not even believe in the possession or the immortality of the soul.

We have in our possession the recipe to make the illuminated liquid in which lace or cloth can be dipped, and can be made to shine in the dark. We have also the names of the hair dressers, where these false prophets and pretending mediums hire and buy their wigs and other useful articles.

We have also to tell you of little children that are regularly employed to play spirit, and of young men, ranging from ten to twenty years of age, who come out of cabinets and pretend to be angel guides and controls of parties sitting in the circle; generally going to elderly men, some of whom are well known, and sitting in their laps, and hugging and kissing them, and telling them they are their controls or angelic affinities. We are ashamed to relate that many of these poor old "souls" and honest old gents, who regularly attend these seance rooms, and most of whom have neglected wives at home, are so completely beguiled in the delusion, that they are past saving.

Some of these old men have proven so fussy and fastidious of late years, that they will not look upon an ordinary earth woman, but hire themselves away to a seance room, where they can hug and kiss a real angel spirit.

Our sympathies go out to these little girls and boys, who, owing to poverty, are compelled to live as they do. We would earnestly recommend for the sake of decent Spiritualism, that the names of these children be given to another committee, and said committee consult with the proper authorities, and remove them from these dens of vice and licentiousness.

As for the larger spirits, we have found many of them to be women of questionable reputation, whose principal trait seems to be that of professional lying, intoxication, and exacting presents from good hearted and honest believers.

We now come to the principal part of our report: Our chairman was notified that a so-called materializing medium, a Mrs. Josie Hoffman, of 1230 Howard street, of this city and county, was ready to denounce her calling, and anxious to appear before the society and confess openly the art (?) of materialization, as she learned it from her master and teacher, Mrs. Reynolds. A time was appointed, and the committee met. Hoffman, and received her confession and admissions, and minute explanations in full. Her statements are so sweeping and voluminous that we have concluded to make a separate report of them at our next regular meeting.

In conclusion we would say, that since our labor has been so incessant and laborious, we advise that the committee be increased to double its size, and that both sexes be equally represented.

After the reading of the above report, and its acceptance, the Chairman admonished the Committee and members present not to give any evidence to the daily press, nor to keep their own counsel, and to try, during the coming week, to spread the light, and rescue those persons who are unwittingly aiding and assisting these soulless, mediumistic-less, and fraudulent materializing impostors.

After a long debate, during which time many members advocated immediate arrest on the existing evidence, while some, for the sake of truth and Spiritualism, advised that these mediums be notified of the action of the Society and warned to desist, the following resolution was then adopted:

Resolved, That the sum of one hundred dollars be taken from the treasury, and be made a standing offer to any public materializing medium, for one full form materialization, the seance to be held in the parlors of the Society, or in the rooms of the medium, under reasonable and proper conditions.

As the hour was late, the Committee on Spirit Photography did not report, but will at next meeting.

J. H. SLATER, Cor. Sec.
M. PALMER, Pres't.

Across the Continent, by Daylight.

EDITOR OF GOLDEN GATE:

Resuming our narrative at Montrose, which is the most promising town passed since leaving Provo, looking westward, your vision will range across the beautiful valley of the Uncompaghe river, studded with green fields and prosperous farms. Beyond and over the pinon and cedar-clad mesas which stretch far away toward the horizon, are found luxuriant grasses which nourish and fatten, and pine forests and deep ravines that shelter thousands of sheep and cattle. Five miles distant from Montrose is the home where lived and died Ouray, the great chief of the Uncompaghe Ute Indians, whose teepees, as late as 1881, were pitched along the river. Two miles further on, where the stars and stripes are seen floating, is a cantonment, where are quartered three or four hundred United States troops. Some thirty miles to the south of Montrose the lofty peaks of the Sierra San Juan, the highest of which, Mounts Abram and Sneffles, and Stray Horse, and Uncompaghe and Potosi peaks, rearing their hoary heads over 14,000 feet above the level of the ocean.

Speeding on our way we soon reach a verdurous expanse, and for hours we traverse a region which is picturesque in nothing but its extreme poverty and desolation. Cimarron Canon is reached and passed through, and then we enter the wonderful Black Canon of the Gunnison River. To make this route as attractive as possible, the railway officials attach an observation car to each train that passengers may have a better view of the canon. When fairly into it, sombre shades prevail. While the sunlight falls upon the topmost peaks, it never reaches down the dark walls to the road bed. The river, as it rushes madly down over huge boulders, fills the dark, gloomy space with heavy roars.

The grandeur and sublimity of this place appeals to our deepest emotions of the wonders of God's work. Nature has created everything here on a grand scale—too grand to be painted with pen; it must be seen to be appreciated. For miles along this gorge, the railway lies upon a shelf that has been blasted in the solid walls of God's masonry—walls that tower heavenward 2,000 feet, and so close together that most of the way through the canon only a streak of sky can be seen. It is said that sometimes in broad daylight the sky above is seen spangled with stars.

Here we make a sharp turn, and the traveler gazes upon Chippeta Falls, a stream of liquid crystal which pitches down from the top of the dizzy cliffs, to the bosom of the sparkling river which dashes madly against the road bed. Soon a spacious amphitheatre is reached, in the center of which stands Curricanti Needle, solitary and alone, a towering monument of solid stone, which reaches to where it flouts the clouds, like some great cathedral spire. The Cleopatra and Curricanti Needles are sometimes spoken of at the same time, but they are no more to be compared than would be a walking cane with the grandest of our Sequoias in the Calaveras valley. The walls of this canon are mostly of red sandstone. Out of the crevices oozes a black substance very much like coal tar; hence the name of Black Canon.

After emerging from the canon we soon reach Gunnison, a thriving village, having an elevation of 7,750 feet above the sea. Here we tarry for the night. Leaving Gunnison we soon reach Sargent, where our train is divided, and preparations are made to climb the highest mountain, having the steepest grade of any place on this scenic route. Two locomotives in front, and one behind, a pusher, took our part of the train (five cars) up the mountain side. But few passengers know the value of a pusher going up a steep grade. Without one, should a train break apart, there is nothing to prevent the cars thus detached from going down the grade to the certain destruction of the cars, and their loads of living freight. Our progress up the mountain was exceedingly slow at times, our speed not exceeding three miles an hour. Looking down, we could see four different parts of the railroad, winding its serpentine course up the side of the mountain, apparently on terraces formed by nature; but not so, it was the triumph of engineering skill.

At last we reach the summit of Marshall, pass 11,000 feet above the level of the sea, where a short stop is made for passengers to leave the cars, and obtain a wider view of the grandest of all scenes yet presented to the traveler. The stupendous grandeur of this scene fills one's mind with mingled feelings of awe and admiration. Our first thought was that there had been some terrible cyclone, which had turned and tumbled the world up and over into a state of glorious confusion; but as this thought vanishes, the eye roams over miles of cone-shaped summits, of bald mountains, of towering ranges covered with everlasting snows, and we realize we are among the heights and in the region of the clouds. To the south-west of us the sunlight falls with a white transfiguring radiance upon the snow-crowned spires of the Sangre de Christo range. The sharp and dazzling pyramids which, near at hand, are clearly defined, extend to the southward, until cloud and sky and snowy peak co-mingle, and form a vague and bewildering vision, which the eye soon wearies of.

Here on this continental divide, and within ten feet of each other, comes trick-

ling down from the higher mountain sides two little rivulets speeding on their way; one to the west through the grand Canon of the Colorado to the Gulf of California, thence to the Pacific Ocean; the other to the Mississippi river to the Gulf of Mexico, thence to the Atlantic. Who will write up the experience and observation of "Two Drops of Water," one in each of these rivulets as they speed on their way to, and while in the mighty oceans, to be returned again and again to the highest summits in accordance with the immutable laws of God? While standing on the crest of the continent, contemplating the grandeur and wondrous works of the Great Creator and the littleness of man as compared with his other works, our reverie was broken in upon by the hoarse voice of the conductor, "All aboard," but some of the passengers, the writer included, soon found that, owing to the high altitude, locomotion was easier thought of than accomplished, and were assisted into the cars by train hands. Then commenced our descent down the eastern slope of the mountain. One engine having been detached, sped down the mountain side ahead of us like a frightened fawn. One engine, together with the pneumatic brakes operated by the engineer, is sufficient to hold one train in check and overcome the power of gravitation. The sinuosity of this descent is simply marvelous, but it is soon ended and we reach Poncho Springs, in the Arkansas valley. AMOS ADAMS.

TRANSPLANTED.

(Ed. GOLDEN GATE:—The following beautiful lines from a symphonic friend were sent me soon after the transition to the higher life of my precious son—ROSE L. BUSHNELL.)

Dear friends, let me tell you a story,
A tale at once tender and true,
Of a gardener who walked in his garden,
Plucking flowers all sparkling with dew;
He lovingly touched their bright petals,
And arranged them with tenderest care,
For he tho't, ah! how soon would his garden
Be bereft of its beauty so rare.

He stooped o'er a frail, dainty blossom,
That held its bright face to the sun,
And said, as he lovingly watched it,
"I can risk thee no longer, dear one;
The others may weather it longer,
May stand the rough winds for awhile,
But this tender one must be sheltered
And cherished," said he with a smile.

Then he tenderly loosened its rootlets
From the bosom of dear mother earth,
And left but a sense of its absence
To tell what its presence was worth.
So 'twas sheltered thro' all the long winter,
And unfolded its beauty so rare,
And felt not a chill from the tempests
That raged in the cold outer air.

Even so, the kind Spirit-gardener,
Sent down from the heaven above,
Has removed to His own loving shelter
Your beloved, in infinite love.
He knew of the fast coming autumn,
Chill winds and the winter's deep snows;
Of the frosts that o'er each lovely garden
Its mantle so desolate throws.

He knew just what cold winds would strike him,
He knew just what deep snows would fall,
And safe in His own kind protection
He shelters him safe from them all.
Day by day are his beauties unfolding—
In His care they shall daily increase;
And free from all sorrow and suffering,
His happiness never shall cease.

So, 'tho' your sad hearts are so lonely,
And dark seems your grief-stricken way,
Be patient, and trust in the Father,
He will lead you at last to the day.
And when at the end comes your summons
To pass the bright pearly gates through,
'Mid the loved ones you greet at the portal,
He'll be watching and waiting for you.

IN MEMORIAM.

At a regular meeting of the leaders and friends of the Children's Progressive Lyceum, held July 9th, at the residence of Mr. and Mrs. Michener, 212 Twelfth street, and largely attended by parents and children, the following resolution, in memoriam, was offered, and passed unanimously; and the Secretary authorized to furnish a copy of the same to the GOLDEN GATE for publication. *Resolved*, That it is with the deepest feelings of regret that we learn of the death of our much loved and respected member of the Lyceum, Albert Butler. His unexpected transition to the higher life, though seemingly premature, we feel assured that he will reap the reward of, "Well done, good and faithful servant." His exemplary conduct in the Lyceum, and in his everyday life, is a living monument in the memories of all, bidding them "go and do likewise." SAN FRANCISCO, Cal., July 10, 1888.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.
P. C. TOMSON & CO., PHILADELPHIA.—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then charged a second one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information there is known in regard to killing insects, and much more valuable information. 4p14-6m*

Anxiety is the poison of human life. It is the parent of many sins and of more miseries.

ANOTHER REMARKABLE CURE.

DR. A. B. DOBSON, Maquoketa, Iowa:—You without doubt think me either dead, or else without gratitude or true appreciation of what you have done for me. You will no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kansas, while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head, and skin diseases, for nearly six months, and was nearly a walking skeleton when I applied to you for help. As the M. D.'s, with their accursed drugs, had failed to do anything, except to make me worse, I had given up all hope of any recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions, and began to feel improved within forty-eight hours; and by the time my month's treatment was through, all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton Camp-Meeting next Summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly yours,
LIBERAL, Mo. D. C. SEYMOUR.

"The Woman's Journal" suggests that women sleeping-car conductors are called for." Yes, and woman porters, and there is no reason why women should not be thus employed. It is quite as delicate for a woman to attend to the wishes of men, as for men to attend the wants of women, and as safe, too.

PROFESSIONAL CARDS.

J. P. DAMERON,
ATTORNEY AT LAW,
230 MONTGOMERY STREET, - SAN FRANCISCO, CAL.
Room 21. Julia-1f Take Elevator.

BY ADVICE OF HER GUIDES,
MRS. JENNIE CROSSE,
The Great Boston Medium,
Has removed to W. Garland, Maine, where she will continue to give life reading for \$1, and two stamps. Six questions answered for 50 cents and one stamp.
Julia-3m* Eff Disease a specialty.

MRS. MILLER, — AND —
MADAM DETHRO,
The Wonderful Psychometrist,
Will hold Public Circles on Tuesday, Thursday and Saturday evenings.
Admission to Public Circles, 25 cents.
Private Sittings given daily by both mediums. Price, \$1.00.

SPIRITUALISM.
J. W. GILL,
Test Medium,
200 Turk Street, - - - - - San Francisco.
Office Hours, 10 to 4. Julia-1m*

PUBLICATIONS.

JUST PUBLISHED,
"Physical Proofs of Another Life."
Given in Letters to the Seybert Commission.
By FRANCIS J. LIPPITT,
25 cents.
A. S. WITHERBEE & CO.,
JULIA-6m WASHINGTON, D. C.

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FORM OF BEQUEST.
To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:
"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the use and dissemination of the cause of Spiritualism, — dollars."

Advice to Mothers.
Mrs. WILSON'S SOUTHERN SYRUP—should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the pain from pain, and the little awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

NOTICES OF MEETINGS.

PSYCHOLOGY AND SPIRIT PHENOMENA.
There will be circles for the investigation of spirit phenomena and development of mediums at 315 Tenth street, Oakland, every Sunday evening, at 8 P. M., and every Sunday afternoon, at 3:30 P. M. and Sunday afternoon, at 3:30 P. M. Pupils may be psychological, the quickest way of development. Admission, 25 cents.

J. J. MORSE, TRANCE SPEAKER, OF ENGLAND, lectures every Sunday evening, at 8 P. M., in Washington Hall, No. 35 Eddy street, San Francisco. Admission, 10 cents. All communications to be directed to Mr. Morse, who is sole and responsible manager of the meetings.

METAPHYSICAL COLLEGE, 100 McALLISTER street. W. J. Colville's classes in Spiritual Science meet every Tuesday and Thursday at 10 A. M. and 3 P. M. Mrs. Wilson's class at 3:30 P. M. Mrs. Harris lectures on Theosophy every Sunday at 3:30 P. M.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Perilla streets. Meetings at 3 and 7:30 P. M.

THE SOCIETY FOR THEOSOPHICAL READING meets regularly every Friday evening at 103 McAllister street, at 7:30 sharp. Free library and free admission.

DR. CHAS. ROWELL;
OFFICE—426 Kearny Street, San Francisco.

[Writes for the Golden Gate.]

"My Boy and I."

[Dedicated to Miss E. T., whose brother awaits her.]

Half orphaned as we were, "my boy and I,"
He the dear babe, and I the sister of his,
Yet mother, too, for my heart was ever true
The love maternal, ere the childhood age
Had scarcely dawned.

We loved as children love,
And lived as children live, the age of hope.
No thought of darkness lowered upon our path,
But that of bliss eternal reigned supreme.
"Would it could last, this age of blissfulness,"
Said those who looked upon us, then they sighed,
And wondering why they sighed, we smiled.
Our dreams of future sunshine, then prepared
For darkness. Whence came this apprehension?
Did the shadows lie so close upon us?
We did not ask, loved on "my boy and I,"
And grew, till youth became more manifest
And infancy was past.

We lived, and asked
What is life for but for expansion,
What can earth give us but advancement?
He was to be the man, I, but the girl,
Seeking for culture. The rich, ripe student
Ne'er should be ashamed of his girl mother.
Our young hearts were full of love and brains
But gathered in their harvest. Time is short!
And knowledge, too abundant, rendered real.
We asked no respite from our cheerful toil;
But season followed season, and ready
For river work, "my boy and I" stood still,
Then pressed on harder. His eye grew brighter
And his brain more active, till "Alma Mater,"
Waiting new subjects, opened new to him.
What joy for me!

"My boy and I" were filled
With heartfelt pleasure; still the work sped on.
Then came a pause—another longer pause—
But why? The brilliant eyes, the hectic cheeks,
Mean brain elation only. They answered "Rest!
Remember you are mortal, rest awhile."
Not very long to pause, for busy death
Was stirring.

O, no! I cried, that can but die;
With my last breath I will dispute Death's right
To victory.
Avaunt! foul fiend! Would'st wreck
Our hopes, and doom us both to death?
Perhaps death pained, or life was very strong,
For, lying on awhile, it cheered us;
Fought, and fought on. Was it to victory?

Alas! he died. His lamp of life burned low,
Until I could not feed it. Was he dead?
In vain I said, "At rest! At rest!" New worlds
Awaile; but thou must help me conquer.
He smiled a languid smile, and gazing on
My face, he died.

"Not dead! My life come back,"
I cried. O! take me, Death, but leave my boy.
The world has need of such, there are so few.
While I, poor worthless thing! my life has gone
With his. "My boy and I" are dead in him.
What if my useless self should take his place—
"Give me thy stinging, O, Death! and let me die."

At length, I slept, sweet sleep.
Some ministering spirit
Poured such balm upon my soul, there gathered
Round a host angelic, who seemed to bear
Him upward.
In their midst, he was like them
Angelic. While up aloft, still higher,
Stood there a second group, in midst of whom
The parent gone before, was waiting to receive him.
"O, love angelic!
In thy fragrant midst, what matters death,
Or earthly honors?"
"Thou art safe, my boy;
No longer would I snatch thee from that grave
Which seemed to yawn before me."
Thou art not there,
And then I woke to find my life, alone, not lonely,
Thou art above! not here, though on thy pale, pure brow
There seems no lingerance.
Farewell! my boy;
And I, a girl, once more will seek to do my duty.
Fare the well! C. E. S.

[Writes for the Golden Gate.]

Those Tinkling Bells.

BY CLARENCE CHACE.

How often in the days long gone,
When life was full of youthful dreaming,
Ere older cares began to dawn,
Disturbing childhood's blissful seeming,
I wandered far through wooded dells
In search of those soft tinkling bells.

It was my boyish heart's delight,
In barefoot freedom gaily roaming,
To seek the wandering heron's flight
Had shadowed day in tender gloaming;
In woodlands where the lone owl dwells,
To listen for those far-off bells.

And now, through many silent years,
When earth and life look somber dreary,
When happy smiles are turned to tears
And with life's tolling I am weary—
From memory's tender depths there swells
The music of those distant bells.

Amid the madly hurrying throng,
Amid the turmoil and confusion,
That to this surging life belong;
Amid its falsehood and collusion
A faint, sweet sound my soul can hear,
Is the sound of tinkling bells.

God's Anvil.

Pain's furnace-beat within me quivers,
God's breath upon the flame of blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As God will,"
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil minded so,
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, "As God will,"
And 'neath his heaviest blows hold still.

He takes my soft'ned heart and beats it,
The sparks fly off at every blow,
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper, "As God will,"
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thou only long-lived must be;
The end must come, and may to-morrow,
A better future I shall see.
So I say, trusting, "As God will,"
And hoping, suffering, and held still.

He kindles for my profit, purely,
Affliction's hot and fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying, "As God will,"
And waiting, suffering, and held still.

—(Author Unknown.)

OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE:

MY DEAR MRS. HARRIS—I read your answers to questions with increasing interest, and I feel sure that the "Question Department" is filling a need. I hope you will take up the subject of heredity again. No one would dispute the fact that animals are greatly improved by care and culture in breeding. Why is not this true of human beings as well? If willingness to come into truth makes the right conditions to get truth, then I am ready. I have no pet theories or fixed conclusions that will not give way to reason, provided reason brings conviction.

SOUTHERN CALIFORNIA.

The law of heredity, as generally understood, presents to my mind such inconsistency, and such terrible injustice, that I do not see how reasonable people can indulge in the thought, and at the same time believe in an Omnipotent Good and eternal justice. If one is a materialist, and looks upon this material world of matter and force, which he names nature, as answering the full demand, man being the product of blind force, then the ordinary idea of heredity would hold good, but if he realizes that spirit underlies and works through all visible form, that all law is spiritual, only finding new conditions as it extends its reign into this material realm; then, though he would make the father and mother responsible for the grade of the spirit which incarnates through the well known law of attraction, he could not make them responsible for the quality or grade of the incarnating soul prior to this time.

If we lift all responsibility from the individual soul in the matter of his birth into this or any other world, making the parents responsible for his tendencies toward good or evil, are we not inconsistent when we make him responsible for living out those inherited tendencies? To whom is he to look for strength to overcome those natural trends, if they are evil? Can he be the creature of circumstances, and at the same time responsible for those circumstances? Either man is the architect of his own being, sending out impulses from the centre of his life, with a definite purpose, endowed with free will to choose, and power to work out of his present limitations, becoming more and more conscious of his own divinity, or he is a creature without free will and irresponsible.

In this case, how much more responsible is the parent than the child? Both come under the one law of necessity. Mr. Evans, in his letter on "Heredity and Re-incarnation," July 7th, does not seem to grasp the subject from the point that I answered the question. I do make parents responsible—wholly so—for the class of incarnating souls they attract. In me the writer does not find that strange anomaly, "a Spiritualist who disputes the universal law and tendency of like to produce like, which rules in both the animal and vegetable kingdoms."

For I am convinced not only that like produces like (subject, of course, to differentiation), but that like attracts like. The illustration Mr. Evans gives of the woman who stole small sums of money from her husband's pockets while he was sleeping, "because he was too mean to give it to her," covers the whole subject. Did not the father and mother make the condition, as well as the opportunity for the incarnation of a thief? Every hour admits many people into the unseen realm who have dishonest tendencies. In their incarnation "like attracts like." Mr. Evans would reform the thief in the spiritual sphere; I would have him overcome right here, where he must meet the temptation. No one can take the step for him; he has free will-power to choose, else he is not accountable, and should not be held so.

To be honest because I am forced to be so, or because there is no temptation to be otherwise, is not an individual merit.

Evolution is to me more than a theory; it is an intuitive truth; it has answered many a vexed question; but it is incomplete unless we see as clearly that there must have been an involution of spirit to have made this evolution of form possible.

But is this all there is of this effort toward spiritual power—just the building of this physical form? Or is there not an individual consciousness to be attained—spiritual consciousness which is the crowning glory? How can this be ours, unless we work for it? No one learns the child's letters for him; each step he must take himself.

I do not think what I have said on heredity will mislead anyone, unless he refuse to see my meaning. But as Brother Evans thinks it may, I repeat what I have said before. The parents' responsibility lies in making such conditions as to attract, through an inexorable law, such souls as can work out their natural tendencies. If they have attracted a thief, a drunkard, or any other abnormally developed spirit, then they may, by overcoming in themselves the tendency which attracted such a soul, help the child to overcome, so that he may make better Karma for another life.

being separated from the One Life, then we may work for and toward perfection.
"Try," SARAH A. HARRIS, F. T. S.
BERKELEY, CAL.

[Writes for the Golden Gate.]

What is Karma?

BY DR. JOHN ALLYN.

QUESTION.—What is Karma?

ANSWER.—It is the capital that the soul acquires during earth-life with which to begin the next stage of existence.

Q.—How can this be done to the best purpose?

A.—By refining and perfecting the ultimate atoms and molecules of the substance of the soul, by means of which it is more intelligent, and better able to control its own destiny.

Q.—What contributes to this?

A.—By living a pure, unselfish life, keeping the body healthy, the intellect active, and the conscience clean.

Q.—What is the object of earth-life?

A.—To develop the human spirit towards perfection, so as to attain to a better environment in future, and to be better able to appreciate it, so as to leave no regrets.

Some other words might be used to express these, but it is doubtful if they would do it so well.

HAPPINESS.—Ah! if we only understood how near to us Nature has placed the fountain of our happiness; if we had only understood this from the days of our childhood upwards, acted upon it, and profited by it, our lives would then seldom feed through dry wildernesses! Happy are those children whose eyes are early opened by parents and home to the activities of life. They will then experience what sweetness and joy and peace can flow out of family relationships, out of the heartfelt union between brothers and sisters, between parents and children; and they will experience how these relations, carefully cherished in youth, will become blessings for our maturer years.

Be brief, for it is with words as with sunbeams, the more they are condensed, the deeper they burn.—Southey.

Faith builds a bridge across the gulch of death.

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Well-known Medium for Independent Phenomena.

[See what the Spiritual Press say of them]
The spirit pictures produced through the mediumship of Dr. Rogers are a marvel of beauty and art. We have fully tested these manifestations occurring through the Doctor, and can abundantly testify to the genuineness of the phenomena; and have also seen many recognizable pictures of spirit friends produced in this way through his mediumship.—GOLDEN GATE.

We received a picture of our niece, Ella Simpson, by independent drawing, through the mediumship of Dr. Rogers, when there was no picture of her existing. We have also seen written testimonials from others who have received recognizable pictures under similar conditions through the Doctor, and we take pleasure in recommending him to the spiritual public as a powerful and reliable medium for independent phenomena.—BAYVIEW or LIGHT.

I have received a very marvelous spirit picture, by independent drawing, through the mediumship of Dr. Rogers. "Taking it all in all this is the most wonderful picture manifestation within my personal knowledge. Portraits, like those of Anderson, have been made before; but they were done through control of the medium's hand. Never before, I think, were pictures created of such large size and execution without the touch of any human hand."—A. A. HEALY, in "Religio-Philosophical Journal."

DR. ROGERS is now located at Onset Camp-Meeting, Mass. Persons at a distance desiring Pictures can address him at Wareham, Mass. Terms for Pictures on Soap, academic board, \$2 each, in advance. Life size Pictures, by special agreement. All money should be sent by Postoffice order.

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Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco:

LEAVE S. F. Commencing Aug. 30, 1888. (ARRIVE S. F.)		
8:30 A.	San Mateo, Redwood, and Menlo Park.	8:10 A.
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9:30 A.	Santa Clara, San Jose, and Principal Way Stations.	9:10 A.
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9:30 A.	Watsonville, Camp Goodhall, Aptos, New Brighton, Seaside, (Capitola), and Santa Cruz.	9:10 A.
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7:30 P.		7:00 P.
9:30 A.		9:10 A.
11:30 A.		11:00 A.
1:30 P.		1:00 P.
3:30 P.		3:00 P.
5:30 P.		5:00 P.
7:30 P.		7:00 P.
9:30 A.		9:10 A.
11:30 A.		11:00 A.
1:30 P.		1:00 P.
3:30 P.		3:00 P.
5:30 P.		5:00 P.
7:30 P.		7:00 P.
9:30 A.		9:10 A.
11:30 A.		11:00 A.
1:30 P.		1:00 P.
3:30 P.		3:00 P.
5:30 P.		5:00 P.
7:30 P.		7:00 P.
9:30 A.		9:10 A.
11:30 A.		11:00 A.
1:30 P.		1:00 P.
3:30 P.		3:00 P.
5:30 P.		5:00 P.
7:30 P.		7:00 P.
9:30 A.		9:10 A.
11:30 A.		11:00 A.
1:30 P.		1:00 P.
3:30 P.		3:00 P.
5:30 P.		5:00 P.
7:30 P.		7:00 P.
9:30 A.		